BOSTON PUBLIC LIBRARY
3 9999 03323 055 6

No. HS750.CA 1821

GIVEN BY
Estate of Abram E. Cutter

The Templars Chart

OR

Hieroglyphic Monitor

BY

Jeremy L. Cross.

THE

Templar's Chart,

OR

Hieroglyphic Monitor;

Containing all the

EMBLEMS AND HIEROGLYPHICS

Explained in the

VALIANT AND MAGNANIMOUS

Orders of

KNIGHTS OF THE RED CROSS;

KNIGHTS TEMPLARS;

AND

KNIGHTS OF MALTA, or

Order of St. John of Jerusalem.

Designed and duly arranged, agreeably to the mode of Work and Lecturing.

By JEREMY L. CROSS, K.R.C. K.T. K.M. &c

To which are added,

Lessons, Exhortations, Prayers, Charges, Songs, &c.

NEW-HAVEN, (Conn.)

PUBLISHED AND SOLD BY THE AUTHOR.

Sold also by A. H. Maltby & Co. New-Haven; O. C. Greenleaf, No. 4, Court-Street, Boston; Howe, Spalding & Dwight, 156 Broadway, New-York; and S. Babcock & Co. 164 King-St. Charleston, (S. C.)

1821.

Preface.

THE mode of conferring the Orders of Knighthood, as adopted by the General Grand Encampment of the United States, differs, in some respects, from the manner of conferring them in many parts of Europe. In America they are conferred only as honourary degrees, and, while all the useless ceremony and exceptionable parts are expunged, the orders are left a beautiful moral institution. But there exists a difference in the mode of conferring them in many Encampments in this country, owing, in a great measure, to the want of a suitable knowledge of the orders, and a correct standard which should embrace a proper classification of the various emblems. Having witnessed the effect of the "Masonic Chart, or Hieroglyphic Monitor," in establishing a correct standard of work in the several degrees of ancient masonry, and observed the want of a publication on the Orders of Knighthood, sufficiently explicit to guide the Sir Knights correctly in their labours, the Author has undertaken to present to them, on a similar plan, a small volume upon the Orders of Knighthood. The classification of the Emblems and Hieroglyphics, and the division of the several passages of Scripture and History into Lessons and Exhortations, are in exact conformity to the plan of work adopted by the General Grand Encampment of the United States of America. The Author feels more assured of the good reception of the work, especially by all who ac-

knowledge the authority of the General Grand Encampment, as he has consulted, in its compilation, one of the brightest officers of that body. With a hope that his labours may be of some service in establishing an uniform mode of work in the different Encampments, he would humbly submit this little volume to the candid perusal of all the valiant and magnanimous Sir Knights, throughout the United States of America.

Order of Knights

Of the Red Cross.

THE order of Knights of the Red Cross has been known and conferred in several parts of Europe by various titles; the present was given to it on account of the Red Cross which they bore in their banners when they took the field. The incidents upon which the order was founded, occurred in the reign of Darius king of Persia, and it is more particularly connected with *Symbolic Masonry* than any other order of Knighthood. Their assemblies are called Councils; their sashes are green, decorated with a sword and trowel, and trimmed with scarlet. The jewel of the presiding officer is a *triple triangle*, with a green collar trimmed with scarlet. The officers necessary to organize a regular Council are a Sovereign

Master, Chancellor, Master of the Palace, Prelate, Master of Finances, Master of Dispatches, Master of Cavalry, Master of Infantry, Standard Bearer, Sword Bearer, and Warder, and customarily a Sentinel. The preparatory degrees necessary to be taken previous to being created a Sir Knight of the Red Cross are as follows, viz: Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, Royal Arch, Royal Master, and Select Master.*

Five hundred and thirty-five years before the birth of our Saviour, the foundation of the second Temple was laid at Jerusalem; at which time those peculiar circumstances occurred which gave rise to the Royal Arch Degree. After the death of Cyrus, the enemies of the Jews found means to prevent the progress of their glorious undertaking, and the work ceased for several years.

When Darius the son of Hystaspes, a noble prince, had established himself upon the throne of Persia, Zerubbabel, a prince of the tribe of Judah, being stimulated by the spirit of true patriotism, and inspired with a holy zeal for the Jewish Church, voluntarily offered and

* The two last are not urged in all Councils.

undertook to encounter the hazardous enterprize of traversing the Persian dominion and seeking admission into the royal presence, there to espouse the cause of his country. He also had considerable assurance of success, on account of having been formerly distinguished by the favourable notice and friendship of the king while in private life. On his arrival, he waited a favourable opportunity to prefer his suit. An opportunity soon offered itself, when Zerubbabel, by his consummate wisdom and persuasive arguments, obtained favour of the king, and permission to rebuild the City and Temple of Jerusalem; and all the holy vessels remaining at Babylon were generously restored to the Jews.

The king of Persia, desirous of perpetuating a remembrance of those interesting events which had occasioned a renewal of the friendship which had formerly subsisted between himself and Zerubbabel, instituted on this occasion, a new order, and called it "the Order of Knights of the East." They afterwards assumed the title of "Knights of the Eagle." In France they were known as "Knights of the Sword;" and in Palestine, as "Knights of the Red Cross." They were afterwards incorporated with the Knights Templars.

Red Cross' Manual.

THE throne is situated in the east; above is suspended a Green Banner; on it a triple triangle with a red cross in the centre of each; underneath are arranged the Emblems of the Order. The Sovereign Master is seated on the throne, the Chancellor, Prelate, and past Sovereign Masters on his right, the Master of the Palace on his left, the Master of Finances on the right, and the Master of Dispatches on the left, in front; the Master of Cavalry on the right of the first Division, the Master of Infantry on the right of the third Division when separately formed, and on the left when formed in line; the Standard Bearer in the west, the Sword Bearer on his right, and the Warder on his left. The Knights are so arranged as that there shall be an equal number on each side of the throne.

A Prayer used on opening a Council.

O THOU King eternal, immortal, invisible, the only wise God our Saviour, we would desire to come into thy presence at this time with grateful hearts, to render thee thanks and praise for the wonderful display of thy goodness and mercy. Thy throne is in the heavens, and thy kingdom extends over the universe, and yet

thou condescendest to regard the things that are done in the Earth. Be thou mercifully pleased, O LORD, to be with thy servants who are now assembled in thy presence, lift upon each one of us, we beseech THEE, the light of thy holy reconciled countenance, and may the beauty of the LORD our God be upon us, may it be as a *cloud* to shadow us through the day time, and as a *pillar of fire* to defend us in the night season.

Should we at any time have to lament the hidings of thy countenance, yet may we remember that the LORD loveth the Gates of Zion more than all the dwellings of Jacob. Though the glorious privilege of assembling and worshipping THEE, may be retarded by our *enemies on the other side of the river*, yet let us remember that if we follow the steps of a ZERUBBABEL in ever espousing the cause of truth, distributing justice and loving mercy, we shall not be confounded. O LORD, be thou on our right hand and on our left, and defend us from the evil intentions of our enemies, and let not the *Letters* of a *Rehum* or a *Shimshai* deter us from worshipping thee in the beauty of holiness. O lead us from strength to strength, let the dawn break into the perfect day, and the blade become the full corn in the ear.

Pardon our wanderings from THEE, and forgive us all our sins; deal with us not according to our deserts, but according to our necessities and thine own exceeding rich mercies in Jesus Christ our Lord, who taught us to say (*all respond,*) "Our Father, who art in heaven,

hallowed be thy name; Thy Kingdom come; Thy Will be done on earth, as it is in Heaven; Give us this day our daily bread; And forgive us our trespasses, as we forgive those who trespass against us; And lead us not into temptation; But deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*"

The following passages of Scripture and history, are considered by the Sir Knights of this order as applicable to their institution, and are occasionally rehearsed in their Councils:

FIRST LESSON.

Third Chapter of Ezra—v. 8—11.

Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Sheiltiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.—Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God; the sons of Henadad, with their sons and their brethren the Levites. And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, to praise the LORD, after

the ordinance of David, king of Israel. And they sang together by course, in praising and giving thanks unto the LORD; because he is good, for his mercy endureth for ever towards Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

Ezra—Chapter iv.

Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the LORD God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon king of Assur, which brought us up hither. But Zerubbabel, and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us. Then the people of the land weakened the hands of the people of Judah, and troubled them in building, and hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia. And in the reign of Ahasuerus, in the beginning of his reign, wrote they unto him an accusation against the inhabitants of Judah and Jerusalem.

And in the days of Artaxerxes wrote Bishlam,

Mithredath, Tabeel, and the rest of their companions, unto Artaxerxes king of Persia; and the writing of the letter was written in the Syrian tongue, and interpreted in the Syrian tongue. Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king in this sort: (Then wrote Rehum the chancellor, and Shimshai the scribe, and the rest of their companions; the Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, and the Elamites, and the rest of the nations whom the great and noble Asnapper brought over, and set in the cities of Samaria, and the rest that are on this side the river, and at such a time.)

This is the copy of the letter that they sent unto him, even unto Artaxerxes the King: Thy servants the men on this side of the river, and at such a time. Be it known unto the king, that the Jews which came up from thee to us are come unto Jerusalem, building the rebellious and the bad city, and have set up the walls thereof, and joined the foundations. Be it known now unto the king, that, if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. Now because we have maintenance from the king's palace, and it was not meet for us to see the king's dishonour, therefore have we sent and certified the king; that search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know that this city is a rebellious city, and

hurtful unto kings and provinces, and that they have moved sedition within the same of old time: for which cause was this city destroyed. We certify the king, that, if this city be builded again, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

Then sent the king an answer unto Rehum the chancellor, and to Shimshai the scribe, and to the rest of their companions that dwell in Samaria, and to the rest beyond the river, Peace, and at such a time. The letter which ye sent unto us hath been plainly read before me. And I commanded, and search hath been made, and it is found that this city of old time hath made insurrection against kings, and that rebellion and sedition have been made therein. There have been mighty kings also over Jerusalem, which have ruled over all countries beyond the river; and toll, tribute, and custom, was paid unto them. Give ye now commandment to cause these men to cease, and that this city be not builded, until another commandment shall be given from me. Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

Now when the copy of king Artaxerxes' letter was read before Rehum, and Shimshai the scribe, and their companions, they went up in haste to Jerusalem unto the Jews, and made them to cease by force and power. Then ceased the work of the house of God which is at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

SECOND LESSON.

Josephus informs us, that Darius, while he was a private man, made a vow to God, that if ever he came to the throne, he would send all the holy vessels that were at Babylon back again to Jerusalem: and it happened about the time of his accession, that Zerubbabel, who was a prince or governor of the Jewish captives, came from Jerusalem to Darius, as well to solicit his protection against their adversaries on the other side of the river, as to watch a suitable opportunity of endeavouring to persuade the king to fulfil his promise. He had long been known to Darius as a man of great judgment and understanding, and was, therefore, on his arrival, received into the king's confidence and put into a particular trust, with two other distinguished officers, as his constant attendants. Darius, in the first year of his reign, gave a splendid and magnificent entertainment to the princes and nobility; and after they had retired, finding himself unable to sleep, he fell into discourse with his three favourite officers, to whom he proposed certain questions, telling them, at the same time, that he who should give the most reasonable and satisfactory answer should be clothed in purple,

drink in a golden cup, wear a silken tiara, and a golden chain about his neck. He then proposed the following: Which is greatest, the strength of *wine*, of the *king*, or of *woman?* To this question the first answered that wine was the strongest; the second, that the king was strongest; and the third, (who was Zerubbabel), that women were stronger, but above all things, TRUTH beareth the victory.

The king, being forcibly struck with the addition which Zerubbabel had made to his question, ordered the princes and nobles to assemble on the following day to hear the question debated.

THIRD LESSON.

On the following day, all the princes and nobles assembled, by the king's order, to hear the proposed discussion. Having placed himself upon the royal seat of judgment, the king called upon them to make a public defence of their opinions; whereupon the first began upon the strength of wine, as follows:

"O ye princes and rulers, how exceeding strong is wine! it causeth all men to err that drink it: it maketh the mind of the king and the beggar to be all one; of the bondman and the freeman, of the poor man and of the rich;

it turneth, also, every thought into jollity and mirth, so that a man remembereth neither sorrow nor debt; it changeth and elevateth the spirits, and enliveneth the heavy hearts of the miserable. It maketh a man forget his brethren, and draw his sword against his best friends. O ye princes and rulers, is not *wine* the strongest, that forceth us to do these things?"

Then began the second, upon the power of kings, and spoke as follows: "It is beyond dispute, O princes and rulers, that God has made man master of all things under the sun; to command them, to make use of them, and apply them to his service as he pleases: but whereas men have only dominion over other sublunary creatures, kings have an authority even over men themselves, and a right of ruling them by will and pleasure. Now, he that is master of those who are masters of all things else, hath no earthly thing above him."

Then began Zerubbabel upon the power of women, and of truth, and spake as follows: "O princes and rulers, the force of *wine* is not to be denied; neither is that of *kings*, that unites so many men in one common allegiance; but the supereminency of *women* is yet above all this; for kings are but the gifts of women,

and they are also the mothers of those that cultivate our vineyards.

Women have the power to make us abandon our very country and relations, and many times to forget the best friends we have in the world, and forsake all other comforts to live and die with them. But when all is said, neither they, nor wine, nor kings, are comparable to the almighty force of *truth*. As for all other things they are mortal and transient, but truth alone is unchangeable and everlasting; the benefits we receive from it are subject to no variations or vicissitudes of time and fortune. In her, judgment is no unrighteousness, and she is the *wisdom*, *strength*, *beauty*, power, and majesty of all ages. *Blessed be the God of* TRUTH."

When Zerubbabel had finished speaking, the princes and rulers cried out, "Great is truth, and mighty above all things." Then said the king to Zerubbabel, "Ask what thou wilt, and I will give it thee, because thou art found the wisest among thy companions."

Then said he to Darius, "O king, remember thy vow which thou hast vowed, to build Jerusalem in the day when thou shouldest come to thy kingdom, and to restore the holy vessels which were taken away out of Jerusalem.

Thou hast also vowed to build up the

Temple which was burned, when Judah was made desolate by the Chaldees. And now, O king, this is that I desire of thee, that thou make good the vow, the performance whereof with thine own mouth thou hast vowed to the KING OF HEAVEN."

Then Darius the king stood up and embraced him, and gave him passports and letters to his governors and officers, that they should safely convey, both him and those who should go with him, to Jerusalem; and that they should not be delayed or hindered from building the City and Temple, until they should be finished. He also restored all the holy vessels remaining in his possession, that had been taken from Jerusalem, when the children of Israel were carried away captive to Babylon and restored by Cyrus.

FOURTH LESSON.

Nehemiah—Chap. iv. *v.* 7—21.

But it came to pass, that when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem were made up, and that the breaches began to be stopped, then they were very wroth, and conspired all of them together to come and fight against Jerusalem, and to hinder it. Nevertheless we made our prayer unto our God, and set a watch against them day and night, be-

cause of them. And Judah said, The strength of the bearers of burdens is decayed, and there is much rubbish: so that we are not able to build the wall. And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease. And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us *they will be upon you.*

Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families, with their swords, their spears, and their bows. And I looked, and rose up, and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: remember the LORD, which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work. And it came to pass, from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers were behind all the house of Judah. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon. For the builders, every one had his sword girded by his side, and so builded: and he that sounded the trumpet was by

me. And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one far from another. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us.

Ezra—Chapter v.

Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel, even unto them. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem: and with them were the prophets of God helping them.

At the same time came to them Tatnai, governor on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall? Then said we unto them after this manner, What are the names of the men that make this building? But the eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this matter.

The copy of the letter that Tatnai, governor on this side the river, and Shethar-boznai, and his companions the Apharsachites, which were on this side the river, sent unto Darius the king: —They sent a letter unto him, wherein was

written thus; unto Darius the king, all peace. —Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with great stones and timber laid in the walls, and this work goeth fast on, and prospereth in their hands. —Then asked we those elders, and said unto them thus, Who commanded you to build this house, and to make up these walls?—We asked their names also, to certify thee, that we might write the names of the men that were the chief of them. And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a great king of Israel builded and set up. But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of Nebuchadnezzar the king of Babylon, the Chaldean, who destroyed this house, and carried the people away into Babylon. But in the first year of Cyrus the king of Babylon, the same king Cyrus made a decree to build this house of God. And the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that was in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple of Babylon, and they were delivered unto one whose name was Sheshbazzar, whom he had made governor; and said unto him, Take these vessels, go, carry them into the temple that is in Jerusalem, and let the house of God be builded in his place. Then came the same Sheshbazzar, and laid the

foundation of the house of God which is in Jerusalem: and since that time even until now hath it been in building, and yet it is not finished. Now therefore, if it seem good to the king, let there be search made in the king's treasure-house, which is there at Babylon, whether it be so, that a decree was made of Cyrus the king to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

Ezra—Chap. vi. *v.* 1—15.

Then Darius the king made a decree, and search was made in the house of the rolls, where the treasures were laid up in Babylon. And there was found at Achmetha, in the palace that is in the province of the Medes, a roll, and therein was a record thus written: In the first year of Cyrus the king, the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid; the height thereof threescore cubits, and the breadth thereof threescore cubits: with three rows of great stones, and a row of new timber; and let the expenses be given out of the king's house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God. Now therefore, Tatnai, governor beyond the

river, Shethar-boznai, and your companions the Apharsachites, which are beyond the river, be ye far from thence: let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place. Moreover I make a decree what ye shall do to the elders of these Jews, for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered. And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail: That they may offer sacrifices of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons. Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem. I Darius have made a decree; let it be done with speed.

Then Tatnai, governor on this side of the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily. And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Ze-

chariah the son of Iddo. And they builded and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

Order of Knights Templars.

THIS Religious and Military Order, whose virtues and prowess emblazon the historical page, and the memory of whose unmerited persecution will evoke the tribute of a sigh from every generous breast, originated in Jerusalem, A. D. 1118.

Some time after the establishment of this order, nine gentlemen (of whose names two only remain on record, viz. Hugho de Paganis and Godfry Adelman) moved by a sense of the dangers to which the Pilgrims were exposed on their journey to and from Jerusalem, formed a little society, to serve as a guard to conduct them beyond the defiles of the mountains, and other dangerous passes. These men were encouraged by the Abbot of Jerusalem, who assigned them and their companions a place of retreat in a Christian Church, called the church of the *Holy Temple*, on which account they were called Templars, or Chevaliers of the Temple.

and not from the Temple of Jerusalem, that having been destroyed by Titus Vespasian almost a thousand years before the society of Templars was instituted.

It would be useless, as Lawrie justly observes, to attempt to prove that the order of Templars is a branch of Freemasonry. This part has been invariably acknowledged by Masons themselves, and none have been more jealous to establish it than the enemies of the order: the former admitted the fact not only because it was honourable to themselves, but because it was true;—the latter have supported it because by the aid of a little sophistry they hoped to employ it to the disgrace of the order.

Although the professed object of this association was to protect those christian pilgrims whose mistaken piety and zeal had led them to the Holy City, yet it is beyond a doubt that its chief and primary intention was to practice and preserve the *rites* and *mysteries* of *Freemasonry*. We know at least that the Knights Templars not only possessed the mysteries, but performed the ceremonies and inculcated the duties of Freemasonry, and it is equally certain that the practising these rites could contribute nothing to the protection of the Roman catholic pilgrims. Had the Templars publicly avowed

the real object of the institution, instead of that favour and honor which they so long enjoyed, they would have at once experienced the animosity and vengeance of the Papish Church. But as they were stimulated with a sincere regard for her Religion, and with a decided abhorrence of the Infidel professors of Judea, it was never once supposed that they transacted any other business at their secret meetings, than that which concerned the regulation of their order, the advancement of the Romish Church, and the extirpation of its enemies.

Incited by the example of the *Knights Templars*, about the year 1118, the *Hospitallers* also took up the profession of arms, in addition to their original charitable profession, occupying themselves at one time in attending upon the sick, and at others in acts of hostility against the Turks and Saracens. At this time they took the name of *Knights Hospitallers*.

Both orders flourished and increased daily; but that of the Templars, though the youngest of the two, having from its original establishment been wholly employed in the profession of arms, was by many esteemed to be the most honorable; and therefore many noblemen, princes, and persons of the highest distinction, who thought the service of tending the sick too ser-

vile an employment, entered themselves among the *Knights Templars*, in preference to the other order.

Both orders, for years, generally took the field together, and, as well by themselves as in conjunction with the troops of the crusades, won many battles, and performed prodigies of valour. The emulation, however, which subsisted between them often occasioned warm disputes, which soon rose to such a height as produced frequent skirmishes between detached parties of the two orders. This occasioned the Pope and the respective *Grand Masters* to interfere; who in a great measure suppressed these quarrels; but the Knights of the different orders ever afterward continued to view each other with jealous eyes.

Some time after these difficulties were thus partially suppressed, the Turks assembled a great force and drove the whole of the Christians out of Palestine.—The last fortress they had possession of was that of St. John D'Acre. This was long and bravely defended by the Knights Templars against their besiegers. The Turks, however, at last forced three hundred knights, being all that remained of the garrison, to take refuge in a strong Tower, to which also the women fled for safety. The

Turks immediately set about undermining it, which they in a short time so effectually accomplished, that the Knights saw in case they held out any longer they must all inevitably perish. —They therefore capitulated, stipulating among other things, that the honor of the women should not be violated. Upon this, the tower being opened, the Turks marched in; but in total breach of the terms of capitulation they immediately began to offer violence to the women. The enraged Knights instantly drew their swords, hewed in pieces all the Turks who had entered, shut the gates against those who remained without, and resigned themselves to inevitable death, with which they soon met, by the tower being undermined and thrown down upon their heads.

After this defeat, the two orders found an asylum in the island of Cyprus; from whence, after some time, the Knights Templars finding their number so diminished as to leave no hopes of effecting any thing towards the recovery of the Holy Land, without new crusades, (which the christian princes did not seem inclined to set on foot), returned to their different commanders in the various parts of christendom.

From this time the two orders separated;

the Knights Hospitallers remained a while at Cyprus, from whence they afterward went to Rhodes, and thence to Malta, which name they then assumed.

The Knights Templars dispersed themselves throughout all Europe, but still enjoyed princely revenues, and were extremely wealthy.

Vertot says, that pope Boniface VIII. having engaged in a warm dispute with Philip king of France, the two orders, as had too frequently been the case before, took opposite sides. The Knights of Malta declared in favour of king Philip, while the Knights Templars espoused the cause of the Pope. This conduct, Philip, partly from a revengeful disposition, and partly from the hope of getting possession of the vast wealth of the knights, never could forgive; but formed thenceforward the design of suppressing the order whenever a proper opportunity should offer. This, however, did not occur till after the decease of pope Boniface.

Immediately on the death of that pontiff, the cardinals assembled to elect his successor; but party disputes ran so high in the conclave that there seemed no probability of again filling the papal chair very speedily. At length, through the intrigues and machinations of the friends of Philip, the cardinals were

brought to consent to the election of any priest that he should recommend to them.

This was the darling object which the monarch had in view: this being accomplished, he immediately sent for the archbishop of Bordeaux, whose ambition he knew had no bounds, and who would hesitate at nothing to gratify it, and communicated to him the power he had received of nominating a person to the papal chair, and promising he should be the person, on his engaging to perform six conditions. The archbishop greedily snatched the bait, and immediately took an oath on the sacrament, to the faithful performance of the conditions. Philip then laid open to him five of the conditions, but reserved the sixth until after the archbishop's coronation as pope, which soon took place, in consequence of the recommendation of the king to the conclave; and the new pope took upon himself the name of Clement V.

Vertot goes on to say that a Templar and a citizen of Beziers, having been apprehended for some crime, and committed together to a dungeon, for want of a priest, confessed to each other; that the citizen, having heard the Templar's confession, in order to save his own life, accused the order to king Philip, charging

them, on the authority of what his fellow prisoner had told him, with idolatry, sodomy, robbery, and murder; adding that the Knights Templars, being secretly Mahometans; each knight, at his admission into the order, was obliged to renounce Jesus Christ, and to spit on the cross, in token of his abhorrence of it.

Philip, on hearing these accusations, pardoned the citizen, and disclosed to the pope his sixth condition, which was the suppression of the order of Knights Templars.

Not only every Knight Templar must know to a certainty the absolute falsehood of these charges, but every unprejudiced reader of Vertot's History must also perceive that the whole of their accusation emanated from Philip's own brain, in order to accomplish his long wished-for object, of suppressing the order and getting possession of their vast riches in his dominions. It is therefore evident that the story of the Templar's confession was all a forgery, and that the citizen was no other than a tool of Philip, who, to ensure his own pardon, was prevailed on to make an oath of such a confession having been made to him by the Templar.

The historian proceeds to say, that in consequence of this accusation, the Knights Templars

in France, and other parts of the pope's dominions, were imprisoned by his order, and put to the most excruciating tortures, to make them confess themselves guilty.

They, however, bore these tortures with the most heroic fortitude, persisting to the last in asserting their own innocence and that of their order.

In addition to these proceedings, pope Clement, in the year 1312, issued his bull for the annihilation of the order of Knights Templars, which he caused to be published throughout every country in christendom. He, at the same time, gave their possessions to the Knights of Malta, which appropriation of the Templars' estates was assented to by most of the sovereigns in Europe; and there is now extant among the English statutes, an act of parliament, whereby, after setting forth that the order of Templars has been suppressed, their possessions in England are confirmed to the Knights of St. John.

Vertot, however, further says, that in Germany, the historians of that nation relate, that pope Clement having sent his bull for abolishing the order to the archbishop of Metey, for him to enforce, *that* prelate summoned all his clergy together, that the publication might be

made with greater solemnity; and that they were suddenly surprised by the entry of Wallgruffer Count Sauvage, one of the principals of the order, attended by twenty other Templars, armed, and in their regular habits.

The Count declared he was not come to do violence to any body; but having heard of the bull against his order, came to insist that the appeal which they made from that decree to the next council and the successor of Clement, should be received, read, and published. This he pressed so warmly, that the archbishop, not thinking it proper to refuse men whom he saw armed, complied. He sent the appeal afterwards to the pope, who ordered him to have it examined in a council of his province. Accordingly a synod was called, and, after a long trial, and various formalities, which were then observed, the Templars of that province were declared innocent of the crimes charged upon them.

Although the Templars were thus declared innocent, it does not appear that either their possessions or their government, as a distinct order, was restored; but that their estates in the German empire were divided between the Knights of Malta and the Teutonic Knights; to the first of which orders many Knights

Templars afterwards joined themselves. This appears altogether probable from the following circumstances, viz: It is unquestionable, that the habit of the Knights Templars was originally *white;* but we now observe they distinguish themselves by the same colour as the Knights of Malta, by *black;* which change cannot be accounted for in any other way than by an union with the Knights of that order.

About the time of the Knights Templars, chivalry had arrived at its highest perfection; when it made its first appearance, the moral and political condition of Europe was, in every respect, truly deplorable. The religion of JESUS CHRIST existed but in name; a degraded superstition usurped its place, and threatened to destroy the reason and dignity of man. The political rights of the lower orders, were sacrificed to the interests of the great. War was carried on with a degree of savage cruelty, equalled only by the sanguinary contentions of the beasts of prey; no clemency was shown to the vanquished, no humanity to the captive. The female sex were doomed to the most laborious and degraded occupations, and were deserted and despised by that very sex on whose protection and sympathy they have so natural a claim. To remedy these disorders,

a few intelligent and pious men formed an association, whose members were sworn to defend the Christian Religion, to practice its morals, to protect widows, orphans, and the weaker sex; and to decide judicially, and not by arms, the disputes that might arise about their goods and effects. It was from this association that the order of chivalry arose, and not as some think, from the public investure of arms, which was customary among the ancient Germans.

But whatever was the origin of chivalry, it produced a considerable change in the manners and sentiments of the great. It could not, indeed, eradicate that ignorance and depravity which engendered those awful evils which debased mankind and deluged the world in blood. It has softened, however, the ferocity of war; it has restored the fair sex to that honourable rank which they now possess, and which they are at all times entitled to hold. It has inspired those sentiments of friendship and sympathy which have contributed so much to the civilization of the world, and has introduced that principle of *honour* which (though far from being a laudable motive to action) often checks the licentious, when moral and

religious considerations would make no impression.

We are assured that until as late as 1804 there existed on *Mount Libanus* one of those *Syriac Fraternities*, from whence several members of those trading associations of *Masons* migrated into Europe: and as the order of Templars was originally formed in Syria, and existed there for a considerable time, it would be no improbable supposition that they received their Masonic knowledge from the *Lodges* in that quarter. But we are, fortunately, in this case, not left to conjecture, for we are expressly informed by a foreign author* who was well acquainted with the history and customs of Syria, that the Knights Templars were actually members of the Syriac Fraternities.

The connection between chivalry and Freemasonry is excellently exemplified in the fraternity of Knights Templars. It is well known that this association was an order of chivalry; that the Templars performed its ceremonies and were influenced by its precepts; and it has already been shown, that the same association was initiated into the mysteries, was regulated by the maxims, and practised the rites of *Free-Masonry*. But though they acted

* Adler de Drusis Montis Libani. Rome, 1786.

in a double capacity, it must be evident to all who study the history of the Templars, that their masonic character chiefly predominated, and that, to them we are indebted for the preservation of an institution which has been a source of comfort and relief to the unfortunate and distressed, and of the highest gratification and felicity to the PHILANTHROPIC, HUMANE, and BENEVOLENT.

The officers necessary to form an Encampment are as follows, viz: Most Eminent Grand Commander, Generalissimo, Captain General, Prelate, Treasurer, Recorder, Senior Warden, Junior Warden, Standard Bearer, Sword Bearer, Warder, and Sentinel.

Templars' Manual.

THE throne is situated in the east; above is suspended a banner, on it a cross surmounted by rays of light, on each side a sky blue banner, on one of which are arranged the emblems of the order, and on the other a paschal lamb and Maltese cross, with the motto, "The will of God." The Grand Commander is seated on the throne, the Generalissimo, Prelate, and past Grand Commanders, on his right; the Captain General on his left; the

Treasurer on the right, and the Recorder on the left in front; the Senior Warden at the south-west angle of the triangle, and upon the right of the first division; the Junior Warden at the north-west angle of the triangle, and on the left of the third division: the Standard Bearer in the west, the Sword Bearer on his right and the Warder on his left: at the base of the triangle and in front of the Standard Bearer a stall for the Initiate. The Knights are so arranged that there shall be an equal number on each side of the throne and in front.

DRESS.

A full suit of black. A black velvet SASH, trimmed with silver lace, hanging on the right shoulder and crossing the body to the left side; at the end of the sash is suspended a poniard, or small dirk: on the left hip of the sash is a Maltese cross; on the right shoulder a black rose; on the left breast a star of nine points; in the centre of the star, a cross and serpent of gold, surmounted by a circle on which is engraved or enamelled, "In hoc signo vinces." An APRON of black velvet, of a triangular form, trimmed with silver lace. On the top or flap is a triangle, with twelve holes perforated through it; in the centre of the triangle is a

cross and serpent; on the centre of the apron is a scull and cross bones, and at equal distance from them, in a triangular form, a star with seven points; in the centre of each star a red cross.

OPENING.

James—Chap. i. *v.* 1—10, 26, 27.

James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think he shall receive any thing from the Lord. A double minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

A Prayer used at opening an Encampment.

ALMIGHTY and most merciful JEHOVAH, thou incomprehensible essence of intellect divine, who art seated upon the throne of the universe and coverest thyself with light as with a garment; thy omnipotent power sways the orbed spheres, and at thy command light sprang from darkness, order from confusion, and harmony reigned triumphant throughout thy vast domains. Accept, Almighty Father, the tribute of gratitude which we humbly hope expands the hearts of all thy children, especially thy servants now assembled before THEE. Thy goodness is unspeakable, and thy tender mercies encircle each being thou hast created, from the highest enraptured seraph, who bows before thy diadem throne, to the meanest reptile which grovels beneath our feet; but for thee all animation would cease to exist. O teach us by the influence of thy Holy Spirit a cheerful obedience and humble submission to all thy holy mandates: arrayed in all our imperfections we stand naked before thy omniscient eye: may the recollection of this *Truth* teach us to suppress each rising thought and intention that would offend thee our God, or disturb the peace of our consciences.

Almighty Parent, while we bow the knee before thee to supplicate divine favour and blessings for ourselves, we would remember our brethren's welfare as our own; extend, we beseech thee, the many blessings which we enjoy to every individual of thy family. Bless,

in a particular manner, those who are linked together by an indissoluble chain of sincere affection; may we recollect that we are united by solemn ties, and have invoked thy sacred presence to witness the contract.

Holy Father, thy wisdom is infinite, thy power omnipotent, and thy holiness such that the heavens are not clean in thy sight, and thy angels stand charged with folly; how then shall we come before thee, or bow before the living God? We have no offering of our own to bring; no man can redeem his brother or give to God a ransom for him; yet we will magnify thy name, O God, in that thou hast sent thy only begotten Son into the world to be a propitiation for our sins, and not for ours only, but also for the sins of the whole world. Our only hope is in the *risen* LORD JESUS CHRIST, and while we rely upon his cross may we become willing subjects of his kingdom. Thou, O KING of KINGS and LORD of LORDS, art still waiting to be gracious; here weary and heavy laden pilgrims coming from afar may cast off their burdens and find rest and refreshment to their weary souls; yea Lord, even without money and without price. Endue us, O Lord, with wisdom and fortitude to resist the temptation of our unruly passions while travelling the pilgrimage of this life, so that when solicited by avarice, we may not with JUDAS sell our God, or so far yield to the weakness and infirmities of our nature as with PETER to deny our Master. But by the beauty of holiness may we be incited to practice that charity which is recorded in thy Word, and

which is inculcated and enforced by the principles of our order, that by patience and humility we may let our light so shine before men, that others seeing our good works may glorify thee, our Father who art in Heaven.

And now, O God, to thy guardian care and protecting providence we commend the whole Masonic family, but especially all *poor*, *weary*, *way-worn Pilgrims*, who have received the *white stone*, and read the *new name*, and are now walking in the paths of virtue, rectitude, and true holiness; may no dangers appal or temptations allure them from the *straight path*, till they shall have past the confines of *time*, been wafted over the *Jordan* of *Death*, and finally admitted into the *Asylum* of the Lord of Glory, in whose presence is fulness of joy, and at whose right hand are pleasures forevermore. And now unto thy great name, FATHER, SON, and HOLY SPIRIT, the one undivided JE-HO-VAH, be all the glory and majesty, dominion and power, both now and forever. Amen and Amen.

LESSON FIRST.

FIRST EXHORTATION.

——— I greet thee.

Silver and gold have I none: but such as I have give I thee. * * * *

Hearken to a lesson to cheer thee on thy way, and assure thee of success.

And Abraham rose up early in the morning, and took *bread* and a *bottle* of *water* and gave it unto Hagar (putting it on her shoulder,)

and the child, and sent her away, and she departed and wandered in the wilderness, and the water was spent in the bottle, and she cast the child under one of the shrubs; and the angel of God called to Hagar out of Heaven: saying arise, lift up the lad and hold him in thine hand: for I will make him a great nation: and God opened her eyes and she saw a well of water. By faith Abraham sojourned in the land of promise as in a strange country, dwelling in tabernacles; for he looked for a city which hath foundations, whose builder and maker is God. Be ye therefore followers of God as dear children, rejoicing in the Lord alway; and again I say rejoice.

Farewell——God speed thee.

SECOND EXHORTATION.

——— I greet thee. * * * *

If a brother or sister be naked and destitute of daily food, and one of you say depart in peace, be ye warmed and filled, and ye give them not of those things which are needful for the body, what doth it profit? To do good and to communicate forget not, for with such sacrifices God is well pleased. Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men; after the rudiments

of the world, and not after Christ: For in him dwelleth all the fulness of the Godhead bodily.

Farewell—God speed thee.

THIRD EXHORTATION.

——— I greet thee. * * * *

He that receiveth you, receiveth me, and he that receiveth me receiveth him that sent me: Come unto me all ye that labour and are heavy laden and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light. Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward.

Farewell—God speed thee.

SECOND LESSON.

Matthew—Chap. xxvi. *v.* 14—26.

Then one of the twelve, called Judas Iscariot, went unto the chief priests,—And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.—And from that time he sought opportunity to betray him.

Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee

to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now, when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, That one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth, as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.

THIRD LESSON.

Matthew—Chap. xxvi. *v.* 36—50.

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples,

and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again: for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hand of sinners. Rise, let us be going: behold, he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

FOURTH LESSON.

Matthew—Chap. xxvii. 24—38.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children.

Then released he Barabbas unto them: and

when he had scourged Jesus, he delivered him to be crucified. Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe.

And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, and took the reed and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. And as they came out, they found a man of Cyrene, Simon by name; him they compelled to bear his cross.

And when they were come unto a place called Golgotha, that is to say, A place of a scull, they gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink. And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting down, they watched him there: And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

FIFTH LESSON.

Although it is appointed unto all men once to die, yet as the scriptures inform, the Saviour of

the World arose from the dead and ascended up into Heaven, there forever seated on the throne of majesty on high, so they also assure us, that all who have received Him for their righteousness, and put their trust in Him, shall rise to life everlasting.

In the end of the sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. And, behold, there was a great earthquake: for the angel of the LORD descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay: and go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word.

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they

came and held him by the feet, and worshipped him.

And he led them out as far as to Bethany; and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy.

SIXTH LESSON.

Acts—Chap. i. *v.* 15—27.

And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost, by the mouth of David, spake before concerning Judas, which was guide to them that took Jesus. For he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known to all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and, His bishoprick let another take. Wherefore, of these men which have companied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day

that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.

Order of Knights of Malta.

THIS order has been known at different periods, by the titles of the Order of St. John of Jerusalem, Knights Hospitallers, Knights of St. John D'Acre, Knights of Rhodes, and finally, Knights of Malta: the latter title they have borne since the year 1530, when they took possession of the island of Malta.

The Romans made themselves masters of Malta, (then called Melita, from the vast quantities of honey which the island produced,) when they conquered Sicily: they were driven out in the year 828, by the Arabs, who, in their turn, were expelled by Roger the Norman, in 1190. From that period, Malta continued under the dominion of the kings of Sicily, till it

fell, by the conquest of that island, into the hand of the emperor Charles the fifth, who, in the year 1530, gave it to the Knights of Rhodes.

It was here the illustrious Villars died, in the 70th year of his age, and the fourteenth of his Grand Mastership. In justice to his great merit the following epitaph was inscribed on his tomb: "Here lies Virtue victorious over Fortune."

From this time, until the year 1724, the Knights were continually at war with the Turks; during which time, the latter had expended vast quantities of blood and treasure, and the former had exhibited the most magnanimous examples of patience and undaunted heroism. At length, a peace was concluded for twenty years, to be renewed after that period if both parties could agree.

On the 9th of June, 1798, the island was taken by the French, under Buonaparte; but after the decisive battle of Aboukir, the French garrison was obliged to surrender to the arms of Great Brittain, in the year 1801: however, the island was eventually restored to the Knights.

A part of the ceremonies anciently used by Knights of Malta, is now incorporated in the Knights Templars degree.

The following passages of Scripture are occasionally rehearsed in Encampments of Knights of Malta.

FIRST LESSON.

Acts—Chap. xxviii. *v.* 1—6.

And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm.

SECOND LESSON.

St. John—Chap. xix. *v.* 19.

And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH, THE KING OF THE JEWS.

THIRD LESSON.

St. John—Chap. xx. *v.* 24—28.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them,

Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

And after eight days, again his disciples were within, and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God.

An Address to a new created Sir Knight Templar and of Malta.

Sir Knight,—Having passed through the several degrees and honorary distinctions of our ancient and honorable institution—in your admission to the tessellated masonic ground floor—your ascent into the middle chamber, —your entrance to the unfinished *sanctum sanctorum*,—your regularly passing the several gates of the Temple—induction to the *oriental chair*, witnessing the completion and dedication of that superb model of excellence the *Temple*, which has immortalized the names of our ancient Grand Masters, and the justly celebrated craftsmen—Having wrought in the ruins of the first Temple, and from its sacred *Royal Arch* brought to light incalculable treasures and ad-

vantages to the craft—Having duly studied into the way and manner of their concealment; also having been engaged in the hazardous enterprize of traversing an enemy's dominions, and there convincing a foreign prince that *truth* is great and will prevail,—therefore you are now admitted to a participation of those labours which are to effect the erection of a Temple more glorious than the first, even that beauteous Temple of *Holiness* and *Innocence*, whose pillars are *Charity*, *Mercy*, and *Justice*, the foundation of which is in the breast of every one who has tasted that the Lord is gracious; to whom coming as unto a living *stone*, disallowed indeed of men, but chosen of God and precious, even that hope which is an anchor to the soul both sure and stedfast, that demonstrates the existence of the soul, and animates us with the certainty of a glorious immortality.

And now, Sir Knight, we bid you welcome to all those rights and privileges, even to that disinterested friendship and unbounded hospitality which ever has and we hope and trust ever will continue to adorn, distinguish, and characterise this noble order.

It will henceforth become your duty as well as inclination to assist, protect, and befriend the weary way-worn traveller who finds the height-

of fortune inaccessible, and the thorny paths of of life broken, adverse and forlorn—to succour, defend, protect *innocence*, the *distressed* and *helpless*, ever standing forth as a champion to espouse the cause of the *Christian Religion*.

You are to inculcate, enforce and practice *virtue;* and amidst all the temptations which surround you, never to be drawn aside from the path of duty, or forgetful of those due guards and pass words which are necessary to be had in perpetual remembrance; and while one hand is wielding the sure defence for your Companion in danger, let the other grasp the mystic Trowel, and widely diffuse the genuine cement of Brotherly Love and Friendship.

Should calumny assail the character of a Brother Sir Knight, recollect that you are to step forth and vindicate his good name, and assist him on all necessary occasions. Should assailants ever attempt your honour, interest, or happiness, remember, also, at the same time, you have the council and support of your brethren, whose mystic swords, combining the virtues of Faith, Hope and Charity, with *Justice*, *Fortitude* and *Mercy*, will leap from their scabbards in defence of your just rights, and ensure you a glorious triumph over all your enemies.

On this occasion permit me, Sir Knight, to

remind you of our mutual engagements, our reciprocal ties; for whatever may be your situation or rank in life, on close examination, you will find those in similar stations, who have dignified themselves and been useful to mankind. Whether, therefore, you are placed upon the highest pinnacle of worldly grandeur, and distinctly seen to glitter from afar; or glide more securely in the humble vale of obscurity, unnoticed, save by a few; it matters not, for a few rolling suns will close the scene, when nought but holiness will serve as a sure password to gain admission into that REST prepared from the foundation of the world. You are therefore called upon to discharge all your duties with fidelity and patience, whether in the *field*, in the *Senate*, on the *Bench*, at the *Bar*, or at the *Holy Altar*.

If you see a brother bending under the cross of adversity and disappointment, look not idly on, neither pass by on the other side, but fly to his relief. If he be deceived, tell him the *Truth;* if he be calumniated, vindicate his cause; for, although, in some instances, he may have erred, still recollect that indiscretion in him should never destroy humanity in you.

Finally, Sir Knights, as *memento mori* is deeply engraved on all sublunary enjoyments,

let us ever be found in the habiliments of righteousness, traversing the straight path of rectitude, virtue, and true holiness, so that having discharged our duty here below, performed the *pilgrimage* of *life*, burst the *bands* of *mortality*, passed over the *Jordon* of *death*, and safely landed on the broad shore of eternity, there, in the presence of myriads of attending angels, we may be greeted as brethren, and received into the widely extended arms of the BLESSED EMMANUEL, and forever made to participate in his HEAVENLY KINGDOM.

An Exhortation at closing an Encampment.
Ephesians—Chap. vi. *v.* 10—17.

Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet

of salvation, and the sword of the Spirit, which is the word of God.

CEREMONIES AND CHARGES

Upon the Installation of an Encampment of Knights Templars and the appendant Orders.

THE Sir Knights will assemble in some convenient room near the church or hall where the ceremonies are to be performed, and open an Encampment. The lines are then formed by the Grand Marshal, when they advance to the church, where they will halt and open to the right and left, and face inward, while the Grand (or Installing) officers, and others in succession, pass in. After taking their several posts, they salute the audience by presenting arms. The Grand Marshal will then order,—"return arms—recover—be at ease." *The jewels are then collected and placed on the altar. An Ode or Anthem is then performed*, succeeded by *Prayer*, *a Sermon*, and *an Ode*.

The Grand Marshal will then rise and say, "Most Eminent Grand Commander,—A constitutional number of Knights Templars, duly instructed in the sublime mysteries of our orders, and being desirous of promoting the honour of the same by aiding the cause of

Humanity, *Knowledge*, and *Virtue*, have applied to proper authority for a WARRANT or CHARTER to constitute them a regular Encampment of Knights Templars and the appendant orders: The prayer of their petition having been granted, they are now assembled for the purpose of being legally constituted, and of having their officers installed in due and ancient form."

The Grand Master will then direct the Grand Recorder to read the Charter or Warrant, which being done, he will ask the members if they still approve of the officers named in the warrant; if they assent, the Grand Master will then rise and declare, "By virtue of the high power and authority in me vested, I do now form you, my worthy brother Knights, into a just and regular ENCAMPMENT of KNIGHTS TEMPLARS. Henceforth you are authorized and empowered to form and open a COUNCIL of KNIGHTS of the RED CROSS, an ENCAMPMENT of KNIGHTS TEMPLARS, and KNIGHTS of MALTA, of the ORDER of St. JOHN of JERUSALEM, and to perform all such things as may appertain to the same; conforming in all your doings to the laws and constitution of the Grand Encampment under whose authority you act, and to the constitution and edicts of the General Grand Encampment of the United States. And

may the God of your Fathers be with you, guide and direct you in all your undertakings."

The jewels having been collected on the Knights' first entrance, and deposited on the altar or table in front of the Grand Master, are now uncovered to solemn music, when the PRELATE rises and says,—"From time immemorial, it has been customary for the Masonic fraternity to dedicate the different departments of our institution to different patrons. We dedicate our Lodges to St. John the Baptist, or the Evangelist; our Chapters to Zerubbabel, and our Encampments to St. John the Almoner. We do this not in that superstitious sense in which the heathen employ the term when they set apart their temples for the worship of their imaginary deities, nor in that high and solemn sene in which Christians dedicate their Churches to the great Jehovah; but we do it simply to testify our respect and esteem for the character of those who have been so eminently beneficial to our institution, and that their examples may stimulate us to imitate their exalted virtues."

"To our most eminent and worthy PATRON ST. JOHN the ALMONER, I do now solemnly DEDICATE this Encampment, by the name and title of ——— Encampment; and may the God

of all grace abundantly bless you in your laudable undertaking, and may each one of its members so redeem his time that he may receive the joyful invitation, "Enter thou into the joy of thy Lord." "Glory to God in the highest, and on earth peace, good will towards men." (Response.) "As it was in the beginning, is now, and ever shall be, world without end. Amen."

The Grand Commander elect is then presented to the Grand Master by the Marshal, who says, "Most Worshipful, I have the honour to present you the Most Eminent Sir ——— who has been appointed to the office of first Grand Commander of this Encampment. I find him well skilled in our sublime mysteries, and observant of the noble precepts of our forefathers, and have, therefore, no doubt but he will discharge the important duties of his office with fidelity."

The Grand Master then asks, "Most Eminent, are you ready to subscribe to the oath of office?" On his answering in the affirmative, the Grand Master will draw his sword, and holding it horizontally, the edge towards the Grand Commander elect, who will place his left hand on the same and his right hand on his left breast, and repeat as follows:—"I, A. B.

do solemnly promise, upon the honour of a Knight Templar, that I will, to the best of my knowledge and ability, faithfully discharge the various duties incumbent upon the office to which I have been appointed; that I will support and maintain the bye-laws of this Encampment and the laws and constitution of the Grand Encampment, under whose immediate authority I act; also the constitution and edicts of the General Grand Encampment of the United States of America."

The Grand Master then observes, "M. E. Sir ———, I enter upon the discharge of my duty on this interesting occasion, with great pleasure. In installing you as the first officer of an institution which is founded on the *Holy Religion* of *Jesus Christ*, I am satisfied that I am promoting the interest of the order generally, but more particularly in this part of our country. Having accepted this honourable and responsible office, you will endeavour to discharge your duty in such a manner as to convince the world, that those calumnies which have been repeatedly cast upon our institution, by the enemies of our order, are false and unfounded.

I shall now propose certain questions to you relative to the duties of your office, to which I must request an unequivocal answer.

1. Do you solemnly promise, upon the honour of a Knight Templar, that you will exert your best endeavours to correct the errors, purify the morals, and promote the true happiness of those of your brother Knights who have attained this magnanimous order.

2. That you will not confer the orders on any person who has not shown a charitable and humane disposition, nor upon any one who is an enemy to the Christian Religion; but only upon such as you have reason to believe will cheerfully conform to all our laws and precepts?

3. That you will endeavour to promote the general good of the order on all proper occasions, be ever ready to give and receive instruction, especially from the State and General Grand officers?

4. That, to the utmost of your power, you will preserve the solemnities of our ceremonies and conduct yourself in open Encampment with the most profound respect and reverence, as an example to your brother Knights?

5. That you will not acknowledge or have intercourse with any Encampment which does not work under a constitutional charter or warrant.

6. That you will not permit any person to visit your Encampment who has not been

Knighted in an Encampment legally constituted, without his first being formally healed?

7. That you will bind your successor in office to the observance of these rules, to which you have now assented?

Do you submit to all these things and promise to observe and practice them faithfully?

Let us kneel and address the throne of grace. Prayer by the Prelate.

INSTALLATION.

Charge to the Most Eminent Grand Commander.

Most Eminent,—I now invest you with the badge of your office, which is a cross surmounted by rays of light. It is to remind you that *Humility*, *Love*, and pure *Benevolence*, are refulgent rays that emanate from the pure and undefiled religion of the blest EMMANUEL, and which should ever characterise the members of this order; it is not only to remind you of the respect and obedience you have a right to expect from your brother Knights, but also those important duties which you owe to them and the order.

I now declare you duly installed *Grand Commander* of ——— Encampment, not doubting your determination to support, to the utmost

of your ability and influence, the honour and reputation of this magnanimous order; and I am persuaded, as it will be for your interest, that you will govern this Encampment with such wisdom and regularity as will convince the Sir Knights that their confidence and partiality has not been misplaced.

I now present you with a CHARTER, under which you will be authorized to WORK: you will consider it a sacred deposit, and never permit it to be used for any other purposes than those which are expressed in it. The HOLY BIBLE, the great LUMINARY in every degree of Masonry, together with the CROSS SWORDS, I now confide to your care. In the former part of this sacred volume we are taught to believe in the existence of the eternal JEHOVAH, the Creator of all things, the Governor of the universe and the judge of all: that man is a moral and accountable being; that he at first was created upright, but fell by transgression, and became justly exposed to eternal punishment. In the latter part we are taught, that when there was no eye to pity nor created arm to save, INFINITE BENEVOLENCE devised a plan whereby GOD could be just, and the justifier of him that believeth in the LORD JESUS CHRIST: that the great Messiah came into this rebellious

world, took upon himself the character of a servant, fulfilled the law, suffered an ignominious death upon the cross: that he rose from the dead, ascended into heaven, and is now seated on the right hand of God the Father, making intercession for his people: that he has opened a door whereby ALL who WILL may enter into *life eternal.*

By the *cross swords* we are reminded of the armour we should put on when we are called upon to wrestle against principalities and powers, against spiritual wickedness in high places, being assured that by the sword of the spirit, which is the word of God, we shall come off conquerors and more than conquerors through him that loved us.

The CONSTITUTION of the General Grand Encampment of the United States, and of the Grand Encampment under whose immediate authority you act, together with the By-Laws of ——— Encampment, are committed to your care. It will be necessary frequently to consult them, and take special care that none of the latter militate against the former. And now M. E. permit me to place you in the chair of your Commandery, emblematic of that which was formerly filled by a succession of heroes of whom the world was not worthy; and may

their bright example, whose matchless deeds are recorded on the historic page, animate you to the faithful discharge of every duty.

The Grand Master then proclaims,—" Sir Knights, behold your Grand Commander." The Knights rise, draw swords, and present arms: while in this position, the M. W. says,

" Recollect, Sir Knights, that the future welfare and prosperity of your Encampment will depend as much on your obedience, attention, and assistance, as upon the wisdom, assiduity, and exertion of your Grand Commander."

The Sir Knights recover-arms, return arms, and are seated. The M. W. then continues.

" Your duty henceforth, M. E. will be to direct the ceremonies of the Encampment with wisdom and impartiality, to confer the orders on those who on application shall be found worthy; to preserve the *Laws* and *Constitution* of the order from innovation and violation; to dispense *justice*, reward *merit*, encourage *truth*, suppress *profanity* at all times, and dispense the sublime principles of universal *benevolence*. You will distribute alms to poor and *weary pilgrims* travelling from afar; *feed the hungry*, *clothe the naked*, and bind up the *wounds* of the *afflicted*. In a word, you will inculcate and practice the duties of CHARITY and *hospitality*;

and govern your commandery with *justice* and *moderation.*"

The Grand Master will direct all the officers of the new Encampment, except the Grand Commander, to rise and prepare to take the oath of office, similar to the one taken by the G. C.

The officers elect rise, and every third Knight from the right will draw and drop his sword to the right, in a horizontal position; the Knights will lay their left hand on the swords before them, and the right, (except of those who hold the swords,) upon their left breast.

The M. W. then administers the obligation as follows: "You and each of you promise and agree, upon the honour of a Knight Templar," &c. &c. as before.

The Grand Marshal then presents the Generalissimo.

Charge to the Generalissimo.

Sir,—You having been appointed to the office of *Generalissimo* of this Encampment, I now invest you with the badge of your office, which is a *Square* surmounted by a *Paschal Lamb.* When beholding the lamb, let it stimulate you to have, at all times, a watchful eye

over your own conduct, and an earnest solicitude for the prosperity of the kingdom of the blest EMMANUEL, the spotless LAMB of GOD, who was slain from the foundation of the world.

The *square* is to remind you that the institution of Free Masonry and the orders of Knighthood were formerly governed by the same Grand Masters, and that the same principles of *brotherly love* and *friendship* should forever govern the members of both orders. Your station, Sir Knight, is on the right of your Commander; your duty is to receive and communicate all orders, signs and petitions, to assist your Commander in his various duties, and in his absence to preside in the Encampment.

The exercise of all your talents and zeal will be necessary in the discharge of your various duties. I charge you therefore to be faithful to the Sir Knights with whom you are associated; put them often in remembrance of those things which tend to their everlasting peace: finally, "preach to them the WORD: be instant in season and out of season: reprove, rebuke, exhort with all long-suffering and doctrine:" ever remembering the promise, "Be thou faithful unto death, and I will give thee a crown of life."

Charge to the Captain-General.

SIR,—You are appointed to the important office of *Captain-General* of this Encampment.—I now invest you with the badge of your office, which is a *Level* surmounted by a *Cock*. As the undaunted courage and valour of the Cock stimulates him to conquer his competitor or yield himself a victim in the contest, so should you be stimulated to the discharge of every duty. You should have on "the breast-plate of righteousness," so that with patience and meekness you may ever travel on the *level* of humility, and be so supplied with divine grace as to prevent you from selling your GOD or denying your MASTER.

Your station is on the left of your Commander. Your duty, among many other things, is to see that the proper officers make all due preparation for the various meetings of the Encampment, that the *council chamber* and *asylum* are in suitable array for the introduction of candidates and the dispatch of business. You are also to receive and communicate all orders issued by the G. C. through the officers of the line. You are to assist in Council, and in the absence of your Commander and Generalissimo, you are to govern the Encampment. The *di-*

tressed widow, the *helpless orphan*, and the innocent of the weaker *sex*, you are ever to assist and protect. But, above all, you are to stand forth, having your loins girt about with *truth*, in the defence of the *Christian Religion* from all its enemies. And now I exhort you, that with fidelity you perform every duty:—"and whatsoever ye do, do it heartily as to the Lord, and not unto men: continue in prayer, and watch in the same with thanksgiving;" ever bearing in mind the promise, "Be not weary in well doing, for in due time you shall reap, if ye faint not."

Charge to the Most Excellent Prelate.

Sir,—You are appointed Prelate of this Encampment.—I now have the pleasure of investing you with this *triple triangle*, which is the badge of your office, and a beautiful emblem of the Eternal Jehovah. Your station is on the right of the Generalissimo; your duty is at the *altar*, to offer up prayers and oblations to the Deity. The duties of your office are very interesting, and highly important, and will require your early and punctual attendance, at every meeting. Your jewel is to remind you of the importance of the trust reposed in you; and may "He who is able, abundantly furnish

you for every good work, preserve you from falling into error,—improve, strengthen, establish, and perfect you," and finally, greet you with, "well done, good and faithful servant, enter thou into the joy of thy Lord."

Charge to the Senior Warden.

Sir,—You are appointed Senior Warden of this Encampment.—I now invest you with the badge of your office, which is a *Hollow Square* and *Sword of Justice*. It is to remind you that as the children of Israel marched in a hollow square, in their journey through the wilderness, in order to guard and protect the *Ark* of the *Covenant*, so should you be vigilant in guarding every avenue from innovation and error. Let the sword of justice, therefore, be ever drawn to guard the constitution of the order. Your station is at the south-west angle of the triangle, and upon the right of the first division. You will attend *Pilgrim Warrior* travelling from afar, comfort and support *Pilgrim Penitent*, and recommend them, after due trial, to the favour and protection of the Grand Commander. You will be assiduous in teaching your division their duties and exercises. You will, on all occasions, form the avenues for the approach and departure of your Commander; and prepare

the lines for inspection and review. Let it be your constant care that the *Warrior* be not deterred from duty, nor the *Penitent* molested on his journey. Finally, "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in Heaven."

Charge to the Junior Warden.

Sir,—You are appointed Junior Warden of this Encampment.—I now invest you with the badge of your office, which is an *Eagle* and *Flaming Sword.* It is to remind you to perform your various duties with *Justice* and *Valour*, having an Eagle Eye on the prosperity of the order. Your station is at the north-west angle of the triangle, and on the left of the third division. Your duty is to attend weary pilgrims, travelling from afar, conduct them on their journey, plead their cause, and, by permission of the Grand Commander, introduce them into the Asylum. You will be careful that, in addition to the *sandals*, *staff* and *scrip*, their whole preparation and deportment be such as shall cause them to be recognized as *children* of *humility*. Teach them that "*Magna est veritas et preavelebit*" is the *Motto* of one of our orders, and although, in the course of their pilgrimage, they will often find the heights of

fortune inaccessible, and the thorny paths of life crooked, adverse and forlorn; yet, by *faith* and *humility*, *courage*, *constancy* and *perseverance* in the great duties set before them in the Gospel, they may gain admission into the *Asylum* above; there to enjoy the *honours* and *rewards* that await the *valiant soldiers* of the Lord Jesus Christ. Finally, be ye perfect, always abounding in the works of the Lord; that you may be a shining light in the world. A city that is set on a hill cannot be hid.

Charge to the Treasurer.

Sir,—You are appointed Treasurer of this Encampment.—I now invest you with the badge of your office. Your station is on the right of the G. Commander, in front. The qualities which should recommend a Treasurer are *accuracy* and *fidelity:* accuracy, in keeping a fair and minute account of all receipts and disbursements; fidelity, in carefully preserving all the property and funds of the Encampment, that may be placed in his hands, and rendering a just account of the same whenever he is called upon for that purpose. I presume that your respect and attachment to the Encampment, and your earnest solicitude for a good name, which is better than precious ointment, will

prompt you to the faithful discharge of the duties of your office.

Charge to the Recorder.

Sir,—You are appointed Recorder of this Encampment.—I now invest you with the badge of your office. Your station is on the left of the G. Commander, in front. The qualities which should recommend a Recorder are *promptitude* in issuing the notifications and orders of his superior officers; *punctuality* in attending the meetings of the Encampment; *correctness* in recording their proceedings; *judgment* in discriminating between what is proper and what is improper to be committed to writing; *integrity* in accounting for all monies that may pass through his hands, and *fidelity* in paying the same over into the hands of the Treasurer. The possession of these good qualities, I presume, has designated you a suitable candidate for this important office; and I cannot entertain a doubt that you will discharge its duties beneficially to the Encampment and honourably to yourself. And when you shall have completed the record of your transactions here below, and finished the term of your probation, may you be admitted into the celestial Asylum of saints and angels, and

find your name *recorded in the* LAMB'S *Book of Life.*

Charge to the Standard Bearer.

SIR,—You are appointed Standard Bearer of this Encampment.—I now invest you with the badge of your office, which is a *Plumb* surmounted by a *Banner.* Your station is in the WEST, and in the centre of the second division. Your duty is to *display*, *support* and *protect* the *Standard* of the order, which I now with pleasure confide to your valour. You will remember that it is our rallying point in time of danger; and when unfurled in a just and virtuous cause, you will never relinquish it to an enemy but with your life. Let, therefore, your conduct be such as all the virtuous will delight to imitate; let the refulgent rays which ever emanate from pure *benevolence* and *humility*, diffuse their lustre on all around, that it may encourage and animate all true and courteous Knights, and, at the same time, confound and dismay all their enemies.

Charge to the Sword Bearer.

SIR,—You are appointed Sword Bearer of this Encampment.—I now invest you with the badge of your office, which is a *Triangle* and

Cross Swords. Your station is on the right of the Standard Bearer, and on the right of the second division when formed in line. Your duty is to watch all orders and signals from the Grand Commander, and see that they are promptly obeyed. You are, also, to assist in the protection of the banners of the order, with a heart lively devoted to the principles of *Faith*, *Hope* and *Charity:* with the mystic sword that is endowed with *justice* and *fortitude*, and tempered by *mercy* in your hand, you may cast your eyes upon the Standard and remember that "*In Hoc Signo Vinces*" is an expressive motto of our order, and consoling to the heart of every believer.

Charge to the Warder.

Sir,—You are appointed Warder of this Encampment.—I now invest you with the badge of your office, which is a square plate with a *Trumpet* and *Cross Swords* engraved thereon. Your station is upon the left of the Standard Bearer, and upon the left of the second division when formed in line. Your duty is to announce the approach and departure of the Grand Commander, to post the sentinels and see that the Asylum is duly guarded. You will, also, report all petitions from visitors and strangers, and

communicate the orders of your superior officers: and I charge you to be punctual in your attendance at our meetings and indefatigable in the discharge of your important duties; for though yours is among the last offices in the Encampment, it is by no means the least in importance.

Charge to the Three Guards.

Sir Knights,—You are appointed Captains of the Guards.—I now invest you with your badge of office, which is a square plate with a *Battle Axe* engraved thereon. Your post is that of *honour* as well as *danger*. You will therefore be vigilant, and *challenge* with *spirit*, *examine* with *caution*, *admonish* with *candour*, *relieve* cheerfully, *protect* with fidelity, and fight valiantly.

Charge to the Encampment.

Sir Knights,—To manage and conduct the concerns of an Encampment of Knights Templars with that promptitude, integrity and skill which the Institution demands, will require the exercise of all the talents and perseverance of its officers and members. Are any of you solicitous that your equals and inferiors should conduct towards you with deference and

respect? you will be sure to let no opportunity pass without furnishing them with an example in your own conduct towards your superiors. The officers will recollect that those moral and religious duties and precepts which they from time to time so forcibly impress upon the minds of others should by no means be neglected by themselves; as the most effectual way to ensure success is to let precept and example go hand in hand.

I would therefore exhort one and all of you to look well to the EAST, to the WEST, to the NORTH and to the SOUTH, and see that the *entering avenues* are strictly guarded, and that you suffer no one to pass the threshold of your ASYLUM but the worthy *Children* of *Humility;* and at the same time, that you suffer no one to walk among you disorderly, without admonition or reproof. While such is the conduct of the officers and members, you may rest assured that this valiant and magnanimous order will forever flourish like the *green bay tree.* And now, my worthy Sir Knights, I would address you in the language of David to his beloved city, "Peace be within thy walls and prosperity within thy palaces. For my Brethren and Companions' sakes, I will now say, *Peace be within thee.*"

The Grand Marshal then proclaims the new Encampment in the following manner, viz:

"In the name of the Most Eminent Grand Encampment of the State of ———, I proclaim this new Encampment, by the name of ———, to be legally constituted, consecrated, and the officers duly installed."

The lines are then formed, and return in the same order to the hall from whence they started, where the business of the Encampment is resumed. After the necessary business is finished, the Encampment is closed in due and ancient form.

Constitution

Of the General Grand Encampment of Knights Templars, and the Appendant Orders, for the United States of America.

ARTICLE I.

OF THE GENERAL GRAND ENCAMPMENT.

SEC. 1. There shall be a General Grand Encampment of Knights Templars, and the Appendant Orders, for the United States of America, which shall consist of a General Grand Master, Deputy General Grand Master, General Grand Generalissimo, General Grand Captain General, General Grand Prelate, General Grand Senior Warden, General Grand Junior Warden, General Grand Treasurer, General Grand Recorder, General Grand Warder, General Grand Standard Bearer, General Grand Sword Bearer, all Past General Grand Masters, Deputy General Grand Masters, General Grand Generalissimos, and General Grand Captain Generals of this General Grand Encampment; the Grand Masters, Deputy Grand Masters, Grand Generalissimos, and Grand Captain Generals of all such State Grand Encampments as may be instituted or holden by virtue of this Constitution; and the said enumerated officers, or their proxies, shall be the only members and voters in the said General Grand Encampment.

SEC. 2. The General Grand Encampment shall be instituted and opened on the 22d day of June A. D. 1816; it shall meet on the third Thursday in September, A. D. 1819; and septennially thereafter, for the choice of officers and other business, on the third Thursday in September, at such place as may from time to time be appointed.

SEC. 3. A special meeting of the General Grand Encampment shall be called whenever any two of the first four General Grand Officers may deem it necessary; and also whenever it may be required by a majority of the Grand Encampments of the States aforesaid; provided such requisition be made known, in writing, by the said Grand Encampments respectively, to either of the before mentioned General Grand Officers.

SEC. 4. The General Grand Master, Deputy General Grand Master, G. G. Generalissimo, and G. G. Captain General, are severally hereby authorized and empowered to visit and preside in any and every assembly of Knights of the Red Cross, Knights Templars and of Malta, throughout the jurisdiction of the General Grand Encampment, and to give such instructions and directions as the good of the Institution may require; always adhering to the ancient landmarks.

SEC. 5. In all cases of the absence of any officer from any assembly instituted or holden by virtue of this Constitution, the officer next in rank shall succeed his superior; unless through courtesy such officer should decline in favour of a past superior officer present. And in case of the absence of all the officers, the members present, according to seniority and abilities, shall fill the several offices.

SEC. 6. In every assembly of Knights, all questions (except upon the admission of members or candidates) shall be determined by a majority of votes; the presiding officer for the time being, shall be entitled to a vote, if a member; and in case the votes should be equally divided, he shall also give the casting vote.

SEC. 7. The General Grand Encampment shall be competent, on concurrence of two thirds of its members present, at any time hereafter, to revise, amend, and alter this Constitution.

SEC. 8. In case any casualty should at any time hereafter prevent the septennial election of officers, the several General Grand Officers shall sustain their respective offices until successors shall be duly elected and qualified.

SEC. 9. The General Grand Master, Deputy General Grand Master, G. G. Generalissimo, and G. G. Captain General, shall severally have power and authority to institute new Councils of Knights of the Red Cross, and Encampments of Knights Templars and of Malta, in any State or Territory wherein there is not a Grand Encampment regularly established. The fees for instituting a new Council and Encampment, in manner aforesaid, shall be Ninety Dollars, exclusive of such compensation for executing the Letters of Dispensation, or Charter, as may be deemed reasonable.

SEC. 10. The General Grand Master, and Deputy General Grand Master, are severally authorized to appoint a General Grand Visitor, or more than one if necessary, to superintend and perform such distant business, and to communicate such instructions, as may come within the cognizance of the said Grand Officers respectively, conformably to the duties and prerogatives of their respective offices.

ARTICLE II.

OF STATE GRAND ENCAMPMENTS.

SEC. 1. Whenever there shall be three or more Encampments instituted, or holden under this Constitution in any one State, a Grand Encampment may be formed in such State, after obtaining the approbation and consent of the

General Grand Master, the Deputy General Grand Master, or the General Grand Encampment.

SEC. 2. The State Grand Encampments shall severally consist of a Grand Master, Deputy Grand Master, Grand Generalissimo, Grand Captain General, Grand Prelate, Grand Senior Warden, Grand Junior Warden, Grand Treasurer, Grand Recorder, Grand Warder, Grand Standard Bearer, and Grand Sword Bearer; all Past Grand Masters, Deputy Grand Masters, Grand Generalissimos, and Grand Captain Generals, of any State Grand Encampment, wheresoever they may reside; the Grand Commander, Generalissimo, and Captain General for the time being of the Encampments over which they shall respectively preside; and all Past Grand Commanders of such Encampments; and the said enumerated officers, or their proxies, shall be the only members and voters in the said State Grand Encampments respectively.

SEC. 3. The State Grand Encampments, shall be holden at least once in every year, at such times and places as they shall respectively direct, and the Grand or Deputy Grand Masters respectively, may call special meetings when they deem the same necessary. Their officers shall be chosen annually, by ballot.

SEC. 4. The several State Grand Encampments, (subject to the provisions of this Constitution) shall have the sole government and superintendance of the several Councils of Knights of the Red Cross, Knights Templars and Knights of Malta, within their respective jurisdictions; to assign their limits, and settle controversies that may happen between them; and shall have power, under their respective Seals, and the sign manual of their respective principal Grand Officers, attested by their respective Secretaries, to constitute new Councils and Encampments of the abovementioned Orders, within their respective jurisdictions.

SEC. 5. The Grand and Deputy Grand Masters severally,

shall have the power and authority (during the recess of the Grand Encampment of which they are officers) to grant Letters of Dispensation under their respective hands, and private seals, to a competent number of petitioners, residing within their respective jurisdictions, (possessing the Constitutional qualifications,) empowering them to form and open a Council and Encampment, for a certain specified term of time, not extending beyond the next meeting of the Grand Encampment. And in all cases of such Dispensations, the officer granting the same shall make report thereof at the next meeting of the Grand Encampment, who may either continue, or recal the same, or may grant the petitioners a Charter.

SEC. 6. The several State Grand Encampments shall possess authority, upon the institution of new Councils and Encampments, within their respective jurisdictions, to require the payment of such fees as they may deem expedient, which said fees shall be advanced and paid before a Charter or Letters of Dispensation shall be issued.

SEC. 7. The State Grand Encampments severally shall have power to require from the several Councils and Encampments within their respective jurisdictions, such reasonable proportion of sums received by them for the promotion of candidates, and such certain annual sums from their respective members, as may be necessary for supporting the Grand Encampment with propriety and respectability; which said dues shall be made good and paid over by the Councils and Encampments respectively at such times as the said Grand Encampments may direct.

SEC. 8. No Charter shall be issued for constituting a Council of Knights of the Red Cross excepting upon the petition of at least seven Knights of that order; nor for constituting an Encampment of Knights Templars and Knights of Malta, excepting upon the petition of nine Knights of those orders; and the petitioners must be recommended by the Council or Encampment in the same State, nearest the place

where the new Council or Encampment is to be established.

SEC. 9. The Grand Recorders shall severally make an annual communication to each other, and also to the General Grand Recorder, containing a list of Grand Officers, and all such other matters as may be deemed useful for the mutual information of the several Grand Encampments.—And the said State Grand Recorder shall also regularly transmit to the General Grand Recorder, a copy of all their Bye Laws and Regulations.

SEC. 10. The jurisdiction of the several State Grand Encampments shall not extend beyond the limits of the State in which they shall respectively be holden; excepting any case wherein, before the formation of this Constitution, a Grand Encampment had been formed by an united Representation of the Encampments in two adjoining States.

ARTICLE III.

OF SUBORDINATE COUNCILS AND ENCAMPMENTS.

SEC. 1. All regular assemblies of Knights of the Red Cross are called *Councils;* and all regular assemblies of Knights Templars, and Knights of Malta, are called *Encampments.*—Every Council and Encampment ought to assemble at least quarterly, for business and improvement.—Every Encampment shall consist of a Grand Commander, Generalissimo, Captain General, Prelate, Senior Warden, Junior Warden, Treasurer, Recorder, Warder, Standard Bearer, Sword Bearer, and as many members as may be found convenient.

SEC. 2. No Encampment shall confer the orders of Knighthood for a less sum than twenty Dollars, nor upon any one who shall not have regularly received the several Degrees of Entered Apprentice, Fellow Craft, Master Mason, Mark Master, Past Master, Most Excellent Master, and Royal

Arch Mason.—The rule of succession in conferring the orders of Knighthood shall be as follows, viz. Knight of the Red Cross, Knight Templar, and Knight of Malta.

Sec. 3. Every Council and Encampment shall have a Charter or Warrant, from the Grand Encampment of the State in which they may respectively be holden, or from one of the first four General Grand Officers. And no Council or Encampment that may hereafter be formed and opened shall be deemed legal, without such Charter or Warrant; and communication is hereby interdicted and forbidden, between any Council or Encampment under this jurisdiction, or any Member of either of them, and any Council, Encampment or Assembly, that may be so formed, opened or holden, without such Charter or Warrant, or any or either of their members, or any person introduced into such illegal assembly.

Sec. 4. The Grand Commander of every Encampment and Council has it in special charge to see that the Bye Laws of his Council or Encampment, are duly observed, as well as the General Constitution and the Regulations of the Grand Encampment; that accurate Records are kept, and just accounts rendered; that regular returns are made to the Grand Encampment, and to the General Grand Recorder, annually, and that the annual dues are promptly paid; he has authority to call special meetings at pleasure; and it is his duty, together with his second and third officer, to attend all meetings of the Grand Encampment, in person or by proxy.

Sec. 5. It shall not be deemed regular for any Encampment, or Council, to confer the Orders of Knighthood upon any sojourner whose fixed place of abode is within any State in which there is an Encampment regularly established; and in case any Encampment shall confer the said Orders, contrary to this Section, such Encampment shall, on demand, pay over to the Encampment situated nearest the candidate's fixed place of abode, the whole amount of fees received for his admission.

SEC. 6. The Officers of every Council and Encampment under this jurisdiction, before they enter upon the exercise of their respective offices, and also the members of all such Councils and Encampments, and every candidate upon his admission into the same, shall take the following obligation, viz. "I, A. B. do promise and swear that I will support and maintain the Constitution of the United States' General Grand Encampment of Knights Templars and the Appendant Orders."

I hereby certify, that the foregoing is a true Copy of the Constitution of the United States' General Grand Encampment, adopted and ratified in Convention at the City of New-York, on the 21st day of June A. D. 1816.

J. J. LORING,
General Grand Recorder.

List of General Grand Officers, who were declared duly elected, on the sixteenth day of September, A. D. 1819, *in the City of New-York, and State of New-York.*

M. W. & Hon. DEWITT CLINTON, Esq. of Albany, in the State of New-York, General Grand Master.

Sir HENRY FOWLE, Esq. of Boston, (Mass.) Deputy General Grand Master.

Sir JOHN SNOW, Esq. of Worthington, (Ohio,) G. G. Generalissimo.

Sir EZRA AMES, Esq. of Albany, (N. Y.) G. G. Captain General.

Rev. PAUL DEAN, of Boston, (Mass.) G. G. Prelate.

Sir MARTIN HOFFMAN, Esq. of the City and State of New-York, G. G. Senior Warden.

Sir JOHN CARLISLE, Esq. of Providence, (R. I.) G. G. Junior Warden.

Sir PETER GRINNELL, Esq. of Providence, (R. I.) G. G. Treasurer.

Sir J. J. LORING, Esq. of Boston, (Mass.) G. G. Recorder.
Sir THOMAS LOWNDES, Esq. of the City and State of New-York, G. G. Warder.
Sir JONATHAN SCHIEFFELIN, Esq. of the City and State of New-York, G. G. Standard Bearer.
Sir EBENEZER WADSWORTH, Esq. of Nassau, (N. Y.) G. G. Sword Bearer.

The following Resolutions, among others, were unanimously adopted by the G. G. Encampment, to wit,

Resolved—That our late Most Eminent Sir Thomas Smith Webb, Esq. by his unwearied attentions and indefatigable exertions in the service of Free Masonry generally, but more especially of the magnanimous orders over which this G. G. Encampment has jurisdiction, is entitled to our most grateful recollections, and that his memory should be cherished with the warmest and most lively affection, by this G. G. Encampment, and by the Sir Knights of the orders universally.

Resolved—That the doings of the much lamented Sir Thomas Smith Webb, Esq. deceased, late Deputy G. G. Master, respecting the Encampment at Worthington, (Ohio) be ratified, and that a Charter be forwarded to said Encampment. Voted, also, that the G. G. Treasurer be directed to pay the usual fees to the G. G. Recorder, from the first monies which may come into the G. G. Treasury.

Resolved—That a Charter of Recognition be granted to the Encampment at Colchester, in Connecticut, they paying for the same the sum of fifteen dollars.

Resolved—That for every Knight Templar heretofore created in any Encampment, holden by Dispensation or Warrant from either of the General Grand Officers, such Encampment shall pay the sum of one dollar into the General Grand Treasury ; and that for every Knight that may be hereafter created in any Encampment holden as aforesaid, the sum of two dollars shall be paid in like manner. And that the Gen-

eral Grand Recorder notify the said Encampments hereof, and request them to settle their dues accordingly.

Resolved—That it shall be the duty of either of the G. G. Officers, who may hereafter create new Encampments, to notify the G. G. Recorder of the same, as soon thereafter as possible, and also to transmit the fees on the same to the G. G. Treasurer.

Resolved—That the words "*on the third Tuesday in September*," after the words "Septennially thereafter, for the choice of officers and other business," in the second section of the first article of the Constitution, be stricken out, and the words "on Monday subsequent to the second Thursday in September," be substituted therefor.

Resolved—That the next Septennial meeting of the G. G. Encampment be holden in the City of New-York, on Monday subsequent to the second Thursday in September, A. D. 1826, unless the four first General Grand Officers, or a majority of them, shall designate some other place, and cause timely notice thereof to be given to all interested.

Grand Encampment of Pennsylvania.

On the 12th day of May, A. D. 1797, a convention of Sir Knights Templars was holden at Philadelphia, for the purpose of taking into consideration the propriety and expediency of forming a Grand Encampment.

The convention, after having considered the subject, came to a determination to form and open a Grand Encampment in the City of Philadelphia, to consist of an equal representation from the several Encampments of Knights Templars in the state of Pennsylvania. They accordingly appointed a committee, consisting of four deputies from each Encampment, to report a form of constitution; which report was made on the 17th of the same month, and, after having been read and amended, it was agreed to, and the Grand Encampment organized agreeably thereto.

The meeting of the Grand Encampment of Knights Templars, for the state of Pennsylvania, is held at the MASONIC HALL of the GRAND LODGE, on the second Friday in June, annually. The following officers were declared duly chosen at their annual communication, in June A. D. 1820, viz.

Most Eminent Sir BAYSE NEWCOMB, of Philadelphia, General Grand Master.

R. E. Sir JOHN SELLERS, of Wilmington, Del. Grand Generalissimo.

R. E. Sir THOMAS F. M'MAHON, of Philadelphia, Grand Capt. General.

R. E. Sir SAMUEL BLACK, of Philadelphia, Grand Standard Bearer.

R. E. Sir JOHN GLEN, of Philadelphia, Grand Herald.

R. E. Sir JOHN P. S. MOTT, of Philadelphia, Grand Chancellor.

R. E. Sir GEORGE A. BAKER, of Philadelphia, Grand Recorder.

R. E. Sir ANTHONY FANNEN, of Philadelphia, Grand Treasurer.

R. E. Sir PATRICK REID, of Philadelphia, Grand Marshal.

R. E. Sir JOHN D. FERGUSON, of Philadelphia, Grand Sword Bearer.

The following appointments were made by the M. E. General Grand Master, viz.

E. Sir STEPHEN P. BARBIER, of Philadelphia, 1st Grand Visitor.

E. Sir HENRY S. KEATING, of Baltimore, 2d Grand Visitor.

E. Sir GEORGE GRAY, Grand Outside Guard.

List of Subordinate Encampments.

Encampment No. 1. meets at the Masonic Hall, Philadelphia, third Friday in each month.

E. Sir ANTHONY FANNEN, G. M.
JOHN YOUNG, Generalissimo.
JOHN DEAMOND, C. G.
EMNOR F. WEAVER, Rec.
DAVID CRETH, Treas.

Encampment No. 2, Wilmington, (Del.)

M. E. Sir JOHN SELLARS, Grand Commander.
M. E. Sir ARCHIBALD HAMILTON, Generalissimo.
M. E. Sir JOHN MOUNTAIN, Capt. General.

Encampment No. 3, Baltimore, (Maryland.)

M. E. Sir HENRY S. KEATING, Grand Commander.
M. E. Sir P. P. ECKEL, Generalissimo.
M. E. Sir ADAM DENMEAD, Capt. General.

Encampment No. 4, Philadelphia, (Penn.)

Meets at Mason's Hall, Philadelphia, second Tuesday in each month.

M. E. Sir BAYSE NEWCOMB, G. C.
CHARLES A. DROY, G.
SAMUEL NEBB, C. G.
———— RICE, Rec.
JOHN P. S. MOTT, Treas.

Encampment No. 5, Philadelphia.

Meets at the Masonic Hall, Philadelphia.

M. E. Sir PHILIP ———, G. C.
M. E. Sir GEORGE RUSSEL, G.
BENJAMIN MOLINEAU, C. G.
JOHN HORTON, Rec.
JOHN THOMAS, Treas.

List of the Officers of the Grand Encampment of the State of New-York.

M. E. Sir DEWITT CLINTON, G. M.
MARTIN HOFFMAN, D. G. M.
JONATHAN SCHIEFFELIN, G. Generalissimo.
EZRA AMES, G. C. General.
J. B. DURAND, G. S. Warden.
G. MORGAN, G. J. Warden.
ELIAS HICKS, G. Orator.
JOHN TELFAIR, G. Recorder.
JOSEPH GOUIN, G. Treasurer.
THOMAS LOWNDES, G. Warder.
GARRIT MORGAN, G. S. Bearer.
LAUSSAINT MIDY, G. Sword Bearer.
HOSEA DODGE, G. Centinel.

List of Subordinate Encampments.

The old Encampment No. 1. New-York city.
Jerusalem do. No. 2. do.
Montgomery do. No. 3. Stillwater.
Temple Encampment No. 4. Albany.
Columbia do. No. 5. New-York city.

The Grand Encampment of Massachusetts and Rhode-Island was organized in due and ample form in May 1805. *The following Officers were duly elected at Boston,* 28*th June,* 1821.

M. E. Sir HENRY FOWLE, Esq. of Boston, G. M.
JOHN CARLISLE, Esq. of Providence, D. G. M.
PETER GRINNELL, Esq. of do. G. G.
HENRY PURKITT, G. C. G.
Rev. PAUL DEAN, Boston, G. Prelate.
Sir ROBERT LASH, G. S. Warden.
JOSIAH WHITAKER, Esq. G. J. Warden.
MOSES RICHARDSON, Esq. G. Treas.

Rev. JOHN R. COTTING, G. Rec.
Sir NATHANIEL KNAPP, Esq. G. Standard Bearer.
Sir SAMUEL HOWE, Esq. G. Sword Bearer.
Sir JOHN J. LORING, Esq. G. Warder.

The Subordinate Encampments are as follows, viz.

St. Johns, No. 1. Providence. Their regular stated communications are on the first Monday in March, June, September and December.

Boston Encampment, No. 2. Boston. Stated meetings are on the Wednesday subsequent to the full moon in each month.

Newburyport Encampment, No. 3. assemble at Newburyport.

Newport Encampment, No. 4. assemble at Newport, (R. I.)

Portland Council of Knights of the Red Cross, assemble at Portland.

Encampment holding Charters from under the G. G. Encampment of the U. S. A.

Washington Encampment, No. 1. Worthington, Ohio, organized June 1818.

Washington Encampment No. 1, New-London and Colchester, Connecticut.

The following officers were duly elected, September 19th, 1821.

M. E. ELIZUR GOODRICH, Grand Commander
LYMAN LAW, Generalissimo.
JOHN S. PETERS, Capt. General.
JAMES CUSHMAN, Prelate.
Sir ASA BIGALOW, Treasurer.
DAVID DEMING, Recorder.
CHARLES HOSMER, Senior Warden.
HEZEKIAH GODDARD, Junior Warden.

Sir GUY BIGALOW, Standard Bearer.
Sword Bearer.
Warder.
Sentinel.

——— Encampment No. 1. Windsor, Vermont, established 1821.

Songs.

ODE TO CHARITY.

OFFSPRING of Heav'n, mankind's best friend,
Bright Charity, inspire the lay;
On these terrestrial shores descend,
And quit the realms of cloudless day:
Chorus. To Thee our constant vows are paid,
Thy praise we hymn, Angelick Maid.

When Vulcan rages unconfin'd,
And Neptune mourns his baffled pow'r;
When flames aspiring with the wind,
To Heaven's high arch resistless tow'r;
Chorus. 'Tis thou our hearts with pity's glow
Inspir'st, to feel for human wo.

The house a dismal ruin lies,
Where mirth late tun'd her lyre of joy;
And tears of anguish fill your eyes,
Poor orphan girl, and houseless boy:—
Chorus. But thou, sweet maid, with pity's glow
Inspir'st each heart, to sooth their wo.

Come then, all-bounteous as thou art,
And hide thee from our sight no more;
Touch ev'ry soul, expand each heart,
That breathes on freedom's chosen shore:
Chorus. Columbia's sons with pity's glow
Inspire, to feel for human wo.

ROYAL ARCH SONG.

WHEN orient Wisdom beam'd serene,
And pillar'd Strength arose;
When Beauty ting'd the glowing scene,
And Faith her mansion chose;
Exulting bands the fabrick view'd,
Mysterious pow'rs ador'd;
And high the Triple Union stood,
That gave the *mystick* word.

Pale Envy wither'd at the sight,
And frowning at the pile,
Call'd Murder from the realms of Night,
To blast the glorious toil;
With ruffian outrage, join'd in woe,
They form the league abhorr'd,
And wounded Science felt the blow,
That crush'd the *mystick* word.

Concealment, from sequester'd cave,
On sable pinions flew,
And o'er the scrilegious grave,
Her veil impervious threw;
Th' associate band in solemn state
The awful loss deplor'd,

And Wisdom mourn'd the ruthless fate,
That whelm'd the *mystick* word.

At length, through time's expanded sphere,
Fair Science spreads her way,
And warm'd by truth's refulgence clear,
Reflects the kindred ray;
A second fabrick's tow'ring height
Proclaim's the *sign* restor'd,
From whose foundation, brought to light,
Is drawn the *mystick* word.

To depths obscure, the favour'd Trine
A dreary course engage,
'Till through the Arch the ray divine
Illumes the sacred page!
From the wide wonders of this blaze,
Our ancient *sign's* restor'd,
The Royal Arch alone displays
The long lost *mystick* word.

ODE FOR DEDICATION.

ALMIGHTY FATHER! God of Love!
Sacred, eternal King of Kings!
From thy celestial courts above,
Send beams of grace on seraph's wings;
O, may they, gilt with light divine,
Shed on our hearts inspiring rays;
While bending at this sacred shrine,
We offer mystick songs of praise.

Faith! with divine and heav'nward eye,
Pointing to radiant realms of bliss,

Shed here thy sweet benignity,
And crown our works with happiness.
Hope, too, with bosom void of fear,
Still on thy steadfast anchor lean,
O, shed thy balmy influence here,
And fill our breasts with joy serene.

And thou, fair Charity! whose smile
Can bid the heart forget its woe,
Whose hand can misery's care beguile,
And kindness' sweetest boon bestow,
Here shed thy sweet, soul-soothing ray;
Soften our hearts, thou Pow'r divine!
Bid the warm gem of Pity play,
With sparkling lustre on our shrine.

Thou, who art thron'd 'midst dazzling light,
And wrapp'd in brilliant robes of gold,
Whose flowing locks of silv'ry white
Thy age and honour both unfold,
Genius of Masonry! descend,
And guide our steps by thy strict law;
O swiftly to our temple bend,
And fill our breasts with solemn awe.

ODE FOR GRAND VISITATION.

WORDS BY R. T. PAINE, ESQ.

SWEET Minstrel, who to mortal ears
Can'st tell the Art which guides the spheres,
Blest Masonry, all hail!
With nature's birth thy laws began
To rule on earth fraternal man,
And still in heav'n prevail.

O'er matter's modes thy mystick sway
Can fashion Chaos' devious way,
To order's lucid maze;
Can rear the cloud-assaulting tow'r,
And bid the worm, that breathes its hour,
Its humble palace raise.

From nascent life to being's pride,
The surest boon thy laws provide,
When wayward fate beguiles;
The tears thou shed'st for human wo,
In falling shine like Iris' bow,
And beam an arch of smiles.

Come, Priest of Science, truth array'd,
And with thee bring each tuneful maid,
Thou lov'st on Shinar's plains;
Revive Creation's primal plan,
Subdue this wilderness of man,
Bid social *virtue* reign.

KNIGHT TEMPLAR'S SONG.

GOD bless the worthy band,
Who grace this happy land
With valiant knights;
May the united Three
Of the blest Trinity
Cement the Unity
Of all great lights.

Twelve once were highly lov'd,
But one a Judas prov'd,
Put out his fire;

May Simon haunt all fools,
Who vary from our rules,
May the heads of all such tools
  Rest high on spires.

No Turk nor Jew we'll fight,
But in Religion's right
  We'll breathe our last;
Poor pilgrims begging, we
Will our Jerusalem see;
All steps, true Knights, have we
  Gloriously pass'd.

Enter'd, pass'd, rais'd, and arch'd,
And then like princes march'd
  Through rugged ways;
At length great light we saw,
And poor old Simon too,
Also the word and law,
  "Glory and Praise."

Then Knights, clasp hand in hand,
None but Knights Templars stand
  In circle round;
May we e'er live in love,
And ev'ry blessing prove,
May manna from above
  Fall on this ground.

REST, HOLY PILGRIM

REST, holy pilgrim, rest, I pray,
Dreary to Mecca's shrine's thy way;

O deign an hermit's hut to share,
Nor proudly spurn his homely fare.

But say from whence thy sorrows flow,
Impart each secret source of woe;
For time, I see, and grief have spread
A silver halo o'er thy head.

No ruffian, lawless steps intrude
To blast the joys of solitude;
But peace and meditation dwell,
Sweet inmates of the hermit's cell.

To quench thy thirst the rock shall flow,
To feed thee sweetest fruits shall grow,
Soft dreams shall nature's waste repair,
Then deign an hermit's hut to share.

KNIGHT TEMPLAR'S SONG.

TO the Knight Templar's awful dome,
Where glorious knights in arms were drest,
Fill'd with surprise I slowly come,
With solemn jewels on my breast.
A pilgrim to this house I came,
With sandal, scarf and scrip so white;
Through rugged paths my feet were led,
All this I bore to be a Knight.
With feeble arm I gently smote,
At the Knight Templar's mercy gate;
What I beheld, when it was op'd,
Was splendid, elegant, and great.
Twelve dazzling lights I quickly saw,
All chosen for the cross to fight;

In one of them I found a flaw,
And speedily put out that light.
Unite your hearts and join your hands,
In ev'ry solemn tie of love,
United each firm Templar stands
The virtue of his cause to prove.
Until the world is lost in fire,
By order of the Trinity,
The amazing world shall still admire
Our steadfast love and unity.

FUNERAL HYMN.

UNVEIL thy bosom, faithful tomb,
Take this new treasure to thy trust,
And give these sacred relics room
To slumber in the silent dust.

Nor pain, nor grief, nor anxious fear,
Invade thy bounds; no mortal woes
Can reach the silent sleepers here,
And Angels watch their soft repose.

So Jesus slept; God's dying Son,
Past through the grave, and blest the bed;
Rest here, dear Saint, 'till from his throne
The morning break, and pierce the shade.

Break from his throne, illustrious Morn,
Attend, O Earth, his sov'reign word;
Restore thy trust, a glorious form,
He must ascend to meet his Lord.

HYMN.

GREAT ARCHITECT! supreme, divine,
Whose wisdom plann'd the grand design,
And gave to nature birth;
Whose word with light adorn'd the skies,
Gave matter form, bade order rise,
And bless'd the new-born earth:
Chorus. 'Till love shall cease, 'till order dies,
To Thee masonick praise shall rise.

O, bless this love-cemented band,
Form'd and supported by thy hand,
For Charity's employ;
To shield the wretched from despair,
To spread through scenes of grief and care,
Reviving rays of joy.
Chorus. 'Till love, &c.

The lib'ral Arts, by Thee design'd,
To polish, comfort, aid mankind,
We labor to improve;
While we adore Jehovah's name,
Pour on our hearts the melting flame,
And mould our souls to love.
Chorus. 'Till love, &c.

HYMN.

BLEST be the tie, that binds
Our hearts in christian love;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne,
We pour our ardent prayers;
Our fears, our hopes, our aims are one,
Our comforts and our cares.

We share our mutual woes,
Our mutual burdens bear;
And often for each other flows
The sympathizing tear.

When we asunder part,
It gives us inward pain;
But we shall still be join'd in heart,
And hope to meet again.

This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day.

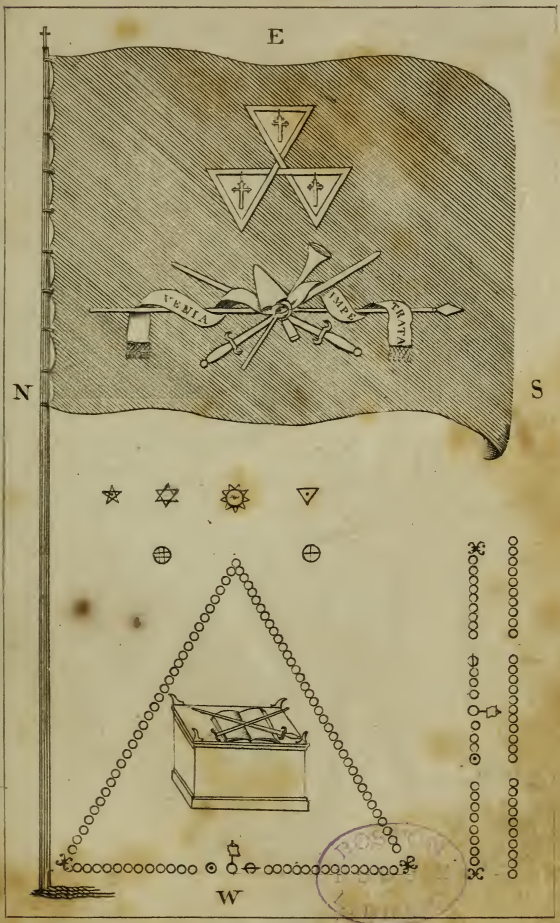
From sorrow, toil and pain,
And sin we shall be free;
And perfect love and friendship reign
Through all Eternity.

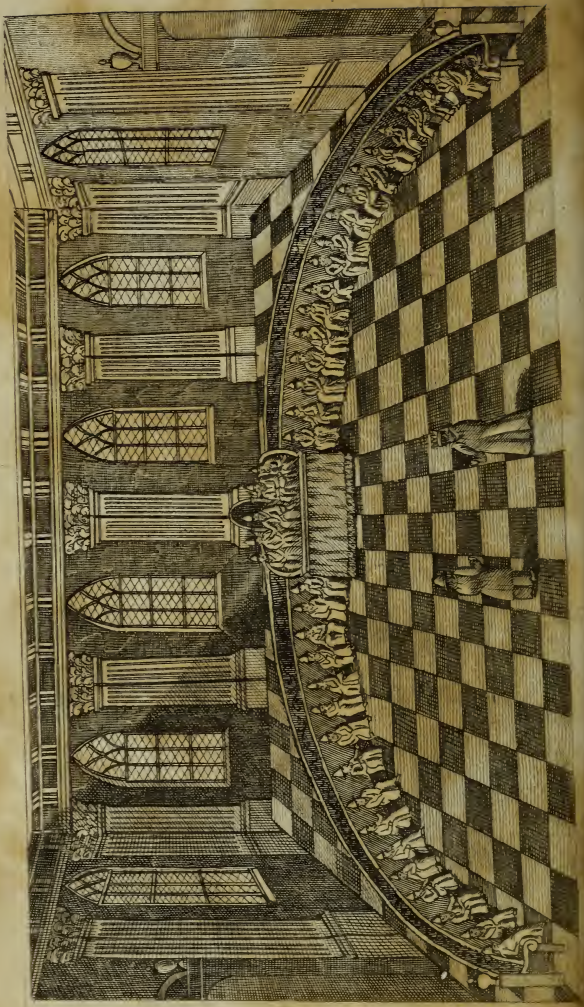
FINIS.

S. H. Maltby & Co. Printers, Chapel-Street.

Order of Knights of the Red Cross.

Plat of Council.





PUBLIC
LIBRARY

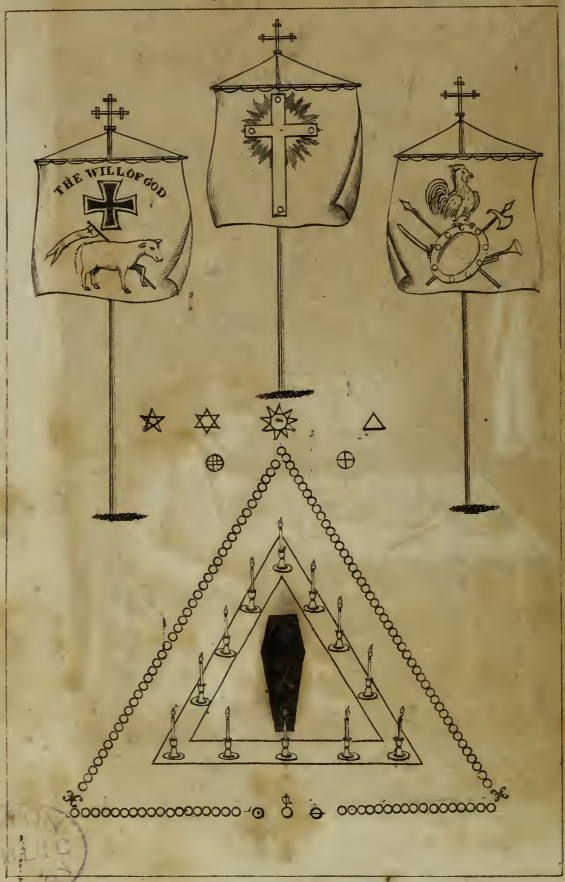
PUBLIC LIBRARY

B

ET PREVALEBIT MAGNA EST VERITAS

Order of Knights Templars

Plat of Encampment



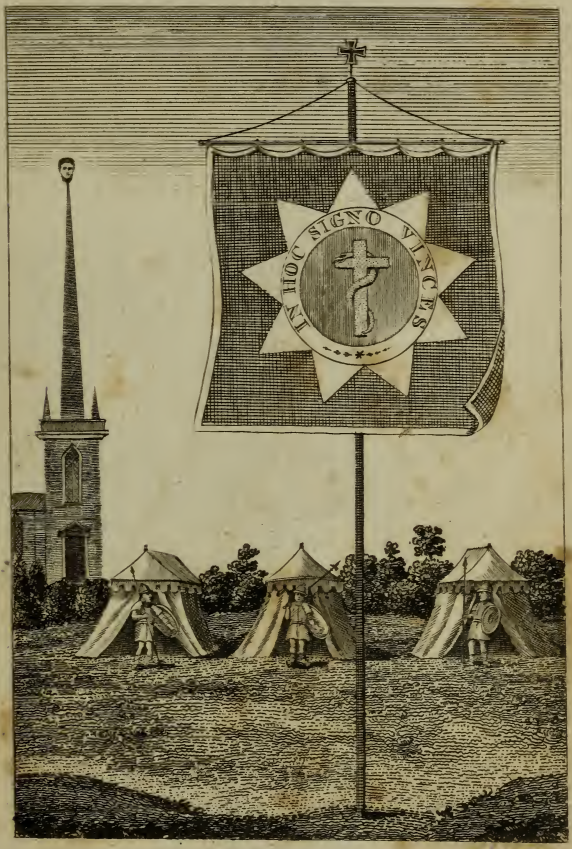
PUBLIC LIBRARY

PUBLIC

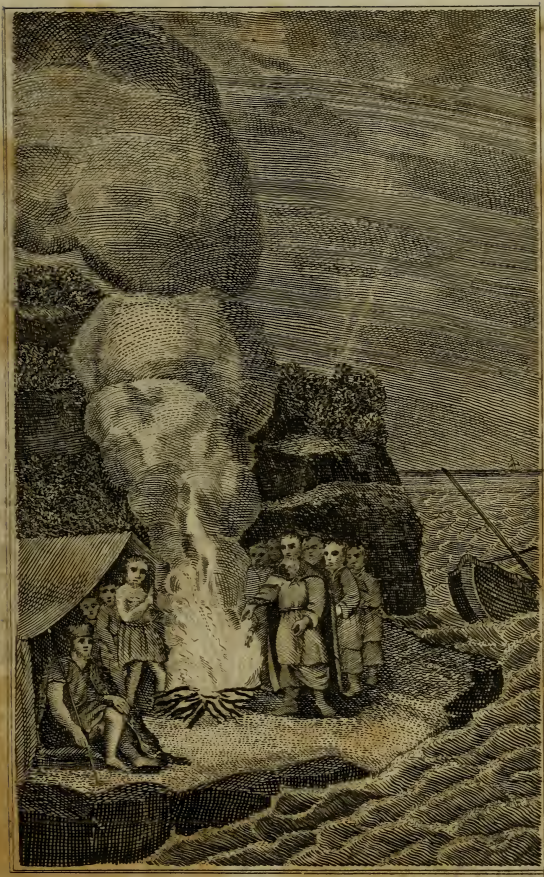
BOSTON PUBLIC LIBRARY

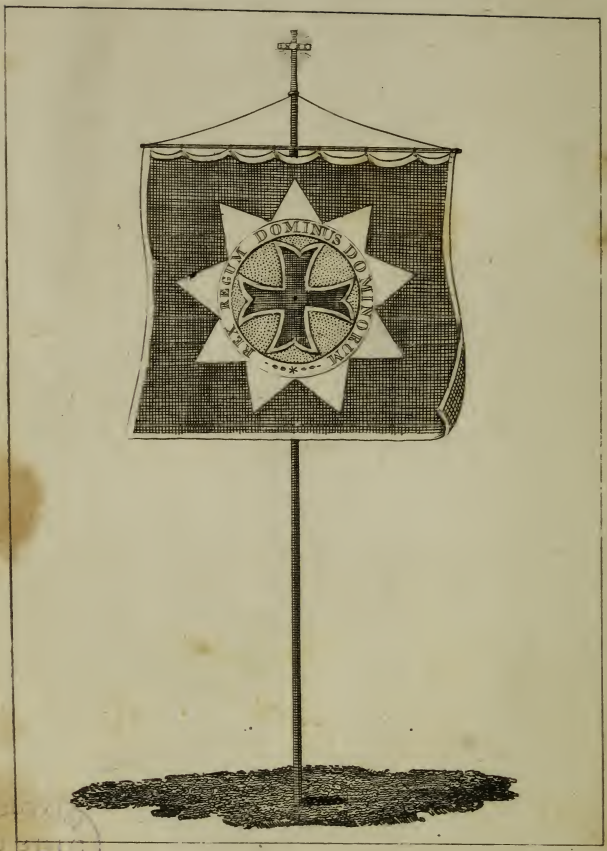
A. D

D

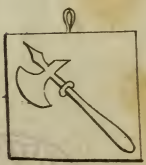

IN HOC SIGNO VINCES

Order of Knights of Malta.





LIBRARY



1/29

Aug 21 1914

491 E

Abram E. Cutter.